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THE  
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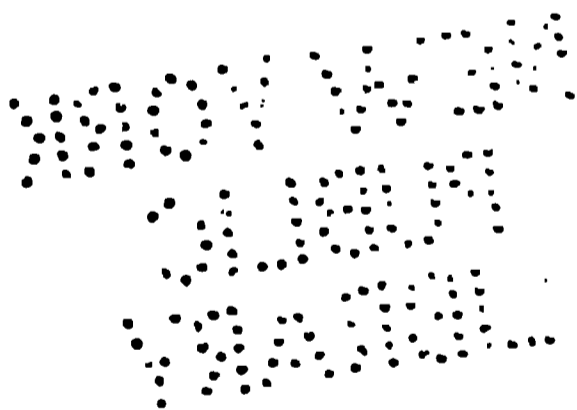
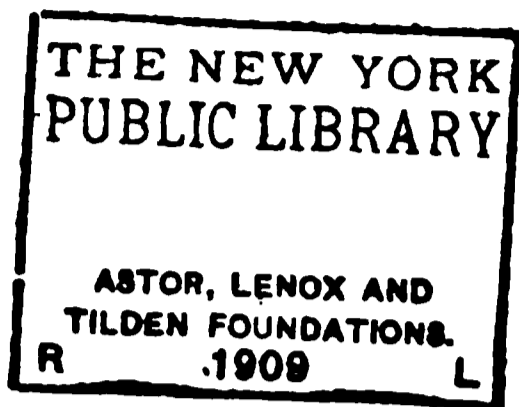
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THE TRUTH SHALL MAKE YOU FREE.

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# THE REFORMED QUARTERLY REVIEW

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NO. 1.—JANUARY, 1888.

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## I.

### ANALYSIS OF THE SONG OF SONGS WHICH IS SOLOMON'S; OR, "DANCE OF MAHANAIM."

*7 Chap. 1 Verse, last clause.*

BY H. P. LAIRD, ESQ.

“ ἡμῶν ἐν ἐκάστῳ δύο τινά ἐστιν ἰδέαι ἄρχοντε καὶ ἄγοντε,  
οἷν ἐπόμεθα, ἥ αὖ ἄγητον, ἥ μὲν ἔμφυτος οὕσα ἐπιθυμία  
ἡδονῶν, ἄλλη δὲ ἐπίκτητος δόξα,\* ἐφιεμένη τοῦ ἀριστον.”

PLATO (*Phædrus*, p. 301.)

THIS beautiful poem has been much admired in a general way; just as one admires a pleasing landscape. Its perennial freshness is recognized, and in this respect it has the same unction which pervades the divine word in the other Scriptures of Inspiration.

\* It is not altogether clear in what sense Plato used the words ἐπίκτητος δόξα in this connection. We learn from other places that he entertained the notion that the contemplation of τοῦ ἀριστου, the Supreme Good, made man a partaker in the divine life. Hence the acquired δόξα must mean excellence, superiority or dignity arising from a participation, μέθεξις, in the divine excellence. St. Paul, in Romans 7 chap., calls the principles which control or lead us, νόμοι, laws, the same which Plato designates as ἰδέαι.

A glance at the heavens on a starry night overwhelms one with the ever-expanding infinitude of the empire of the universe; but the poesy of this admirable drama lowered to our limited capacities charms our senses like a garden of rare and variegated flowers. Its benign and radiant embellishments are appropriate to that aspect of the theme to which they belong, and sparkle and shine like gems gathered on the shore of the river of Paradise. What is here said applies only to that aspect of this drama which exhibits in words and in actions the love and communion which exists between the human soul and the divine spirit. There is a lower order of carnal love, rooted in the sensual nature of man, which also has its language and actions appropriate to the lower sphere of earthly existence, which the great dramatist has described with admirable fidelity to nature. The contrast is between the spiritual phenomena of which we are conscious, and the inexplicable, but transient sunshine, more pleasing than the light of day, which gilds our human lives only with a prospect of bliss; and, if the latter, when contrasted with the serene and ever-enduring felicity derived from the former, appears gross and sensual, it is because it is viewed in the sunlight of Heaven.

The writer disclaims any intention to deal with any theological question involved in the exposition of this marvelous production; his function is to point out the way which leads to a proper comprehension of the literal sense.

It is a drama of three Acts, and should only be divided into three chapters corresponding to the three Acts. According to the present division in the Bible, the first Act terminated with the fifth verse of the third chapter. The second Act ends with the twelfth verse of the sixth chapter, and the third Act is embraced in the last verse of the sixth chapter and the whole of the seventh and eighth chapters. Such division is not made dogmatically, but only tentatively; an experienced dramatist might find occasion to vary these divisions. The scene of the first Act is laid in the royal palace at Jerusalem. The second and third Acts consist of various shifting scenes of

thrilling interest. The poem illustrates dramatically a fact in human consciousness which has attracted the attention of profound thinkers. Plato says that there are in every one of us *δύο δέαι*, by which we are governed or led, that one is an innate desire for sensual gratification—that the other is an excellence acquired, *δόξα ἐπίκτητος*, in striving after the Supreme good. Plato states the proposition philosophically. Solomon, more than five hundred years before the age of Plato, embodied in this unrivalled production a dramatic representation of this marvelous fact. The last link in the ascending scale of animal life stands on the verge of two worlds with inclinations alternately tending toward each, which, in the beautiful language of the great Russian poet Derzhavin, is thus described :

“I hold a middle rank 'twixt Heaven and Earth,  
On the last verge of mortal being stand,  
Close to the realms where Angels have their birth;  
Just on the boundaries of the Spirit land.  
The chain of being is complete in me,  
In me is matter's last gradation lost.”

The object of this poem is to furnish in vivid and striking pictures a personal illustration of the practical workings of the influences in the domain of love which sway and control the conduct of beings occupying this anomalous position.

The persons of the drama who carry on the dialogue, or otherwise appear as actors, are to be ascertained from an attentive consideration of the production itself. If we had no indication of the persons of the drama other than what might be discovered in the Greek text, entitled “The Seven Chiefs against Thebes”—one of the most admirable of the tragedies of Æschylus—we would find much confusion and difficulty in understanding the play. It is just so here ; it is impossible to understand the “Song of Solomon” unless we first familiarize ourselves with the speakers and actors in the “Dance of the Mahanaim,” or chorus of the two companies, in allusion to the spiritual and natural characters which assume a part in this divine pastoral. The persons of the drama are the Spiritual

Shepherd, or Rose of Sharon, under a variety of manifestations, the Shulammite, a herdsman of Mount Gilead, the chorus of ladies, and, in the last Act, voices and a polished courtier. In the fifteenth verse of the second chapter the Shulammite entreats her Spiritual Shepherd and protector to capture the *Shalim*, which endangered her security. There she represents herself under the figure of a vineyard.

“Take us the foxes, the little foxes that spoil the vineyards;  
For our vineyards are in blossom.”

This prayer was not unanswered, for in every instance she was delivered from the snares of insincere courtiers. The fox is the symbol of dexterity, adroitness and cunning, and those who seek to captivate and ensnare by fulsome adulation and playful fondness are not inappropriately designated as little foxes.

The surprising art of the dramatist lies in the concealment of the art; each character as well as that of the Shulammite remains undisclosed at first, and in this way the curiosity of the beholder would be aroused and an intensity of interest awakened. Even the name of the principal human figure in the drama is not disclosed until the third Act. Any audience would be startled and surprised by the abrupt introduction:

“Let him kiss me with the kisses of his mouth;  
For thy love is better than wine.”

Not only here, but throughout the whole piece, we discover the great artist standing behind the veil which separates him from the audience, disposing every sentence with perfect mastery, so as to produce unity amidst profuse variety.

The opening sentence of this poem under a figure suitable to our comprehension discloses a void in the human heart, which aches for a draught from the fountain of Infinite love. An innocent maiden, probably the Shunamite who was “brought into the King’s chambers” to minister to David in his last illness, in a dream or vision of the night, when the soul is least under the

influence of bodily conditions, audibly exclaims with passionate longing :

"Let him kiss me with the kisses of his mouth : for thy love is better than wine.

Thine ointments have a goodly fragrance ;

Thy name is ointment poured forth, therefore do the maidens love thee.

Draw me ; we will run after thee :

The King hath brought me into his chambers : we will be glad and rejoice in thee, we will make mention of thy love more than of wine ; the upright love thee."

*The Episode.*

The maiden now adverts to a source of personal sorrow, which is introduced here for the purpose of showing the state of mind which led her to seek relief from above, and to invest her character with interest.

"Black am I, yet comely O ye daughters of Jerusalem,  
As the tents of Kedar, as the curtains of Solomon.  
Look not so at me because I am somewhat black,  
Because the sun hath looked fiercely at me ;  
My mother's children were angry at me,  
They made me keeper of the vineyards ;  
But my vineyard which was mine own have I not kept."

This episode is beautiful and touches the tenderest cords of our hearts. She was a country girl. She had been "brought into the king's chambers." She was an orphan and had no father ; her mother's children were angry with her and compelled her to work out, and she was sun-burnt, but beautiful in spirit and in form. The haughty dames of Jerusalem looked down on her with disdain ; but she had a Friend of sleepless eye, who was watching over her ; and her name has been immortalized in this poem when the proud dames of Jerusalem are all forgotten.

The Shulammite resumes her prayer to her Spiritual Shepherd.

"Tell me, O thou whom my soul loveth,  
Where thou feedest, where thou makest to rest at noon :  
For why should I appear like a veiled mourner  
By the flocks of thy companions ?

*Enter—THE SPIRITUAL SHEPHERD.*

"If thou knowest not, O thou fairest among women;  
Go thy way forth by the footsteps of the flock,  
And feed the kids beside the shepherds' tents.  
I have compared thee, my friend, (*rayathee*)  
To *susathee* in Pharaoh's chariots.  
Plaits *would* become thy cheeks,  
And strings of jewels thy neck;  
We will make thee plaits of gold with studs of silver."

THE SHULAMMITE.

"While the King sitteth at his table,  
My spikenard sendeth forth its fragrance,  
My beloved is unto me a bundle of myrrh  
That lieth betwixt my breasts.  
My beloved is unto me a cluster of henna flowers  
In the vineyard of En-gedi."

THE SPIRITUAL SHEPHERD.

"Lo thou art fair, my friend; lo thou art fair;  
Thou hast dove's eyes.

THE SHULAMMITE.

"Lo thou art fair my beloved, yea pleasant.  
Also our couch is green;  
The beams of our house are cedars, our rafters are firs."

THE SPIRITUAL SHEPHERD.

"I am the Rose of Sharon, and the lily of the valleys.  
As a lily among thorns,  
So is my friend among the daughters."

THE SHULAMMITE.

"As the apple-tree among the trees of the wood,  
So is my beloved among the sons.  
Under his shadow I ardently wish to sit,  
And his fruit is sweet to my palate.  
He brought me to the banqueting house,  
And his banner over me was love.  
Stay me with wine-cakes, comfort me with apples:  
For sick of love am I.  
Let his left hand be under my head,  
And his right hand embrace me."

THE CHORUS.

"I adjure you, O daughters of Jerusalem,

By the roes, and by the hinds of the field,  
That ye stir not up, nor awaken the beloved until she please."

(The Shulammite, partially recovering from the trance into which she has fallen, and mistaking the voices of the Chorus for the voice of her beloved, proceeded and said):

"The voice of my beloved! behold, he cometh,  
Leaping upon the mountains, skipping upon the hills.  
My beloved is like a roe, or a young hart:  
Behold, he standeth behind our wall,  
He looketh in at the windows,  
He showeth himself through the lattice:  
My beloved spake, and said unto me,  
"Rise up, my friend, my fair one, and come away,  
For, lo, the winter is past, the rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle is heard in our land;  
The fig-tree ripeneth her green figs,  
And the vines are in blossom,  
They give forth their fragrance,  
Arise, my friend, my fair one, and come away."

THE SHULAMMITE.

"O my dove, that art in the clefts of the rock,  
In the covert of the steep place;  
Let me see thy countenance, let me hear thy voice;  
For sweet is thy voice, and thy countenance is comely.  
Take us the foxes (*shakim*), the little foxes that spoil the vineyards;  
For our vineyards are in blossom.  
My beloved is mine, and I am his;  
He feedeth among the lilies.  
Until the day be cool and the shadows flee away,  
Turn, my beloved, and be thou like a roe or a young hart  
Upon the mountains of Bether.

By night in my bed I sought him whom my soul loveth.  
I sought him, but I found him not,  
*I thought*, I will rise now, and go about the city,  
In the streets and in the broad ways,  
I will seek him whom my soul loveth:  
I sought him but I found him not.  
The watchmen that go about the city found me:  
*To whom I said*, Saw ye him whom my soul loveth?

It was but a little that I passed from them,  
 When I found him whom my soul loveth ;  
 I held him and would not let him go,  
 Until I had brought him into my mother's house,  
 And into the chambers of her that conceived me."

CHORUS.

"I adjure you, O daughters of Jerusalem,  
 By the roes, and by the hinds of the field,  
 That ye stir not up nor awaken the beloved until she please."

The first Act closed as if the whole purpose of the drama were completed. The maiden had obtained the fruition for which her soul yearned, and one is wondering how, even the great dramatist, will extricate the "Dance of Mahanaim" from an abrupt termination; but complicated incidents arise naturally which, like the hidden woof of Providence, lead on to a pre-determined end.

A magnificent spectacle of surprising worldly grandeur presents itself to the mind of the Shulammite, which one might both behold and describe without sin, as a type and shadow of the regal splendor of the seed of David, of whose kingdom there shall be no end. This startling vision of beauty, splendor and power is so closely connected—not logically but in the order of sequence with the closing incidents of the first Act—that one is almost constrained to assign to it such significance. The maiden, or rather, we might now say, the Prophetess, had hardly finished her narrative of this surprising vision when an intrusive and rustic herdsman, a man of the world, struck with her beauty, presumptuously obtruded his attentions upon her. She was in a dream or in the spirit, and unconscious of his presence or of his flattery; but this incident served to develop the purpose of this drama, and to hold up to an audience a mirror from which was reflected, the lower, carnal manifestation of love, the *ἐπιθυμία ἡδονῶν* of which Plato speaks; so that this picture drawn from real life, might be contrasted with the absolutely pure and holy manifestation of divine love. The great artist, so that the contrast might be all the more distinct,

with the patience of a judge, permitted the smitten Herdsman, in a long and continuous discourse, covering fifteen verses of the fourth chapter, to plead his cause with the lady. In his excitement and confusion, as is usual in such cases, he blundered when proposing a bridal trip, and says, "Come with me, *malebanon*, from Lebanon, O bride, with me, *malebanon*, from Lebanon," when the intention evidently was in both cases to say *lelebanon* to Lebanon.

"Look from the top of Amana, look from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards." (Amana, Senir and Hermon were elevated prospects on the Lebanon range.) He compares the hair of this most beautiful woman to a flock of goats on Mount Gilead, and her teeth to newly-washed and shorn ewes. The Shulammite escaped the fatigue of listening to such an address, because she was not conscious of his presence. In the sixteenth verse of this fourth chapter, being still entranced in her dream, and designing to invoke the presence of her Spiritual Shepherd, she audibly exclaims, "Let my friend come into his garden, and eat its precious fruits." The Herdsman, supposing this was a response to his importunate address, proffered his presence as contained in the first verse of the fifth chapter, but is quickly undeceived by a knock at the door, which the Shulammite heard and answers :

"I slept, but my heart was awake :

It is the voice of my beloved that knocketh," etc., etc.

These preliminary explanations will enable the reader to understand the Second Act, which is as follows :

## ACT THE SECOND.

### THE SHULAMMITE.

(Beginning with the sixth verse of the third chapter.)

"Who is this that cometh up out of the  
Wilderness like pillars of smoke,  
Perfumed with myrrh and frankincense,  
With all powders of the merchant ?  
Behold, it is the litter of Solomon ;

Three-score mighty men are about it,  
 Of the mighty men of Israel.  
 They all handle the sword, are expert in war :  
 Every man hath his sword upon his thigh,  
 Because of fear in the night.  
 King Solomon made himself a palanquin of the wood of Lebanon.  
 He made the pillars thereof of silver,  
 The bottom thereof of gold, the seat of it of purple,  
 The midst thereof being paved with love,  
 From the daughters of Jerusalem.  
 Go forth, O ye daughters of Zion, and behold King Solomon,  
 With the crown wherewith his mother hath crowned him in the day of  
 his espousals,  
 And in the day of the gladness of his heart."

*Enter—THE HERDSMAN.*

"Behold thou art fair, my friend ; behold thou art fair ;  
 Thine eyes are as doves' behind thy veil ;  
 Thy hair is as a flock of goats,  
 That lie along the side of Mount Gilead ;  
 Thy teeth are like a flock that are shorn,  
 Which are come up from the washing ;  
 Whereof every one hath twins,  
 And none is bereaved among them."

\* \* \* \* \*

This address occupies the whole of the fourth chapter down to the fifteenth verse, inclusive. To quote the whole of it would extend this article to an undue length, and I must content myself with the quotation of the first two verses, as above stated.

*THE SHULAMMITE.*

(Intended for the Spiritual Shepherd.)

(16th verse.)

"Awake, O North wind ; and come, thou South ;  
 Blow upon my garden, that the spices thereof may flow out.  
 Let my beloved come into his garden,  
 And eat its precious fruits."

*THE HERDSMAN.*

(Addressing the Shulammitte.)

"I am come into my garden, my sister, bride :  
 I have gathered my myrrh with my spice ;

I have eaten my honey-comb with my honey ;  
I have drunk my wine with my milk.  
Eat, O friends.  
Drink, yea, drink abundantly, ye friends."

The Herdsman had supposed that the invitation of the maiden in her sleep and dream was a response to the flattery he had just uttered, and so treated it ; but, as the sequel shows, she did not even notice his presence, and her declaration as above quoted was intended for the Spiritual Shepherd.

THE SHULAMMITE.

"I was asleep, but my heart waked :  
It is the voice of my beloved that knocketh ;  
Open to me, my sister, my friend,  
My dove, my undefiled :  
For my head is filled with dew,  
My locks with the drops of the night ;  
I have put off my coat ; how shall I put it on ?  
I have washed my feet ; how shall I defile them ?  
My beloved stretched forth his hand through the opening,  
And my inmost parts were moved for him.  
I rose up myself to open for my beloved ;  
And my hands dropped with myrrh,  
And my fingers with fluid myrrh,  
Upon the handles of the bolt.  
I indeed opened for my beloved ;  
But my beloved had vanished, and was gone.  
My soul had failed me while he was speaking :  
I sought him, but I could not find him ;  
I called him, but he gave me no answer ;  
Then found me the watchmen, that go about the city ;  
They smote me, they wounded me,  
The keepers of the walls took away my veil from me.  
I adjure you, O daughters of Jerusalem, if ye find my beloved,  
What will ye tell him, that sick of love am I."

DAUGHTERS OF JERUSALEM.

"What is thy beloved more than *another* beloved,  
O thou fairest among women ?  
What is thy beloved more than *another* beloved,  
That thou dost so adjure us ?"

## THE SHULAMMITE.

"My beloved is white and ruddy,  
 The chiefest among ten thousand.  
 His head is bright as the finest gold,  
 His locks are like waving foliage, and black as a raven,  
 His eyes are like doves beside the water-brooks;  
 Washed in milk, and fitly set.  
 His cheeks are like a bed of spices, turrets of sweet perfumes:  
 His lips like lilies, dropping fluid myrrh.  
 His hands like cylinders of gold set with beryl;  
 His body is like ivory work overlaid with sapphires.  
 His legs are like pillars of marble, set upon sockets of fine gold;  
 His countenance is like Lebanon, excellent as the cedars.  
 His mouth is most sweet; yea, he is altogether lovely.  
 This is my beloved, and this is my friend,  
 O ye daughters of Jerusalem."

## DAUGHTERS OF JERUSALEM.

"Whither is thy beloved gone,  
 O thou fairest among women?  
 Whither hast thy beloved turned him,  
 That we may seek him with thee?"

## THE SHULAMMITE.

"My beloved is gone down to his garden, to the beds of spices,  
 To feed in the garden, and to gather lilies.  
 I am my beloved's and my beloved is mine:  
 He that feedeth among the lilies."

(The Shulammite went down to the garden as she afterwards explains.)

*Enter*—THE HERDSMAN.

into the garden, and addressing her, he said:

"Thou art beautiful, O, my friend, as Tirzah,  
 Comely as Jerusalem.  
 Terrible as an army with banners.  
 Turn away thine eyes from me,  
 For they have overcome me."

\* \* \* \* \*

This address is continued to the tenth verse of this sixth chapter, and as the Herdsman progressed he became, perhaps, dangerously excited. The maiden made no reply; but her at-

tention was attracted to an extraordinary manifestation, and she said :

THE SHULAMMITE.

“ Who is this that shineth forth like the morning dawn,  
Fair as the moon, clear as the sun,  
Terrible as an army with banners ?  
I went down into the garden of nuts,  
To see the green plants of the valley,  
To see whether the vine budded,  
And the pomegranates were in flower.  
I cannot describe it ; my soul made me  
Swift as the chariots of Amminadib.”

We are led to infer from this extraordinary interposition of the Spiritual Shepherd that the maiden, being alone in the garden, was in great danger from the rude Herdsman. When she reappears it is on the stage, moving to the harmony of enchanting music. Her graceful bearing and spiritual beauty attract attention, and a cultivated and distinguished person addresses her as a courtier.

ACT THE THIRD.

A VOICE.

“ Return, return, O Shulammite ;  
Return, return, that we may look upon thee.”

SECOND VOICE.

“ Why will ye look upon the Shulammite,  
As upon the dance of the Mahanaim ?”

The Shulammite reappears, and we have here a description of her person from the lips of a courtier.

THE COURTIER.

“ How graceful are thy steps in sandals,  
O Prince's daughter !  
Thy rounded thighs are like jewels,  
The work of the hands of a cunning workman.  
Thy body is like a round goblet,  
*Wherein no mingled wine is wanting :*

\* \* \* \* \*

Thine head upon thee is like Carmel,  
And the hair of thy head like purple ;  
The King is held captive in the tresses.”

This address is continued to the eleventh verse—when—*Exit* the Courtier.

THE SHULAMMITE—*Soliloquizing.*

(11th verse.)

"I am my beloved's  
And toward me is his desire.

\*      \*      \*      \*      \*      \*      \*      \*

Oh, that thou wert as my brother,  
That sucked the breasts of my mother !  
Should I find thee without, I would kiss thee :  
Yea, and none would despise me ;  
I would lead thee and bring thee into my mother's house,  
That thou mightest instruct me ;  
I would cause thee to drink of spiced wine,  
Of the juice of my pomegranate.  
His left hand should be under my head,  
And his right hand should embrace me."

*She faints.*

CHORUS.

"I adjure you, O daughters of Jerusalem,  
That ye stir not up nor awaken the beloved,  
Until she please."

The Shulammitte recovering, in a vision sees her late admirer coming up from the wilderness with another female leaning on his arm. Surprised and astonished at this perfidy, she gives vent to bitter sentiments of jealousy against the female. The English translations, it appears to me, miss the point, and I will give St. Jerome's Latin version.

THE SHULAMMITE.

"Who is this that cometh up from the wilderness,  
Leaning upon her beloved ?"

*"Sub arbore malo suscitavi te ;  
Ibi corrupta est mater tua,  
Ibi violata est genitrix tua."* (Per St. Jerome.)

This violent relapse of the maiden from her late spiritual condition attracted the attention of the Spiritual Shepherd, and she is admonished and rebuked in the most earnest and impressive way.

*Enter*—THE SPIRITUAL SHEPHERD.

“Set me as a seal upon thine heart,  
As a seal upon thine arm :  
For love is strong as death ;  
Jealousy is cruel as the grave :  
The flashes thereof are flashes of fire,  
A very flame of the Lord.  
Many waters cannot quench the beloved,  
Neither can the floods drown it :  
If a man would give all the substance of his house for love,  
It would be utterly contemned.”

THE SHULAMMITE, *confidingly*.

“We have a little sister,  
And she has no breasts :  
What shall we do for our sister  
In the day when she shall be spoken for ?”

THE SPIRITUAL SHEPHERD.

“If she be a fortress,  
We will build upon her battlements of silver,  
If she be a door (weak),  
We will enclose her with beams of cedar.

*Exit.*

THE SHULAMMITE. (*Aside.*)

“I am a fortress, and my breasts like towers,  
Then was I in his eyes as one that found rest.  
Solomon had a vineyard at Baal-hamon ;  
He let out the vineyard unto keepers ;  
Every one for the fruit thereof will bring a thousand of silver.  
My vineyard, which is mine, is before me :  
Thine, O Solomon, be the thousand,  
And let two hundred be for those that keep the fruit.”

A VOICE.

“Thou that dwellest in the gardens,  
The companions hearken for thy voice :  
Cause me to hear it.”

THE SHULAMMITE.

“Make haste, my beloved,  
And be thou like to a roe, or to a young hart,  
Upon the mountains of spices.

*Exit.*

We can now survey this drama as a whole. The first Act is in large measure confined to a delineation of the feelings and emotions which lead the soul of the Shulammite to strive after the Supreme Good, and the supernatural, loving response coming from a spiritual sphere in answer to this innate longing. It is an incident of this interchange of loving affections, that, on the human side, many temptations and obstacles arise; but, through the ministrations of the Spirit, they are overcome, and the soul of the seeker finally obtains REST.

The second and third Acts furnish practical representations of the phenomena attending the incipency of earthly, sensual love, and the corresponding phenomena which arises when the soul is in loving relations with the Supreme Good. The one is transient, fickle, selfish and sometimes feigned. The other is calm, enduring, unchangeable, unselfish *un printemps eternal* of felicity. Carnal affections are not condemned as sinful; but the injunction is strong and imperative that such affections must be exercised in strict subordination to the higher and ultimate end of existence, which will endure long after the stars have parted with their last ray of beautiful light, which through all the past ages has proclaimed the eternal power and Godhead of the divinity.

I have confined my attention mainly to the letter of this marvellous production. No one will pretend that the greatest thinker of the Davidic age, who was the author of three thousand proverbs and a thousand and five songs, and who had a reputation for wisdom which exceeded that of all the children of the East, and of the wise men of Egypt, indited this marvelous drama merely to confuse and confound his contemporaries. Its poetic and dramatic arrangements are formed with scientific skill, and when one has got a clear view of the general arrangement, the details work out with the precision of a mathematical problem. I have convictions of its import, of the truths which it teaches; but the discussion of this aspect of this wonderful drama pertains rather to theology than to philology. Much of this beautiful poem has long been

omitted to avoid prolixity. In considering the text, I have had before me no commentary; but I have used the Hebrew Bible of Leusden and Van Der Hooght, which is without Masoretic points, the Vulgate of St. Jerome—the authorized English version—the Revision—and the translation of Rabbi Leeser, published in 1856. The faults are to be attributed to the author, and any light which may be shed on the right understanding of this unrivaled production of antiquity, to the assistance which comes from above.

*Susathee*, in the ninth verse of the first chapter, has not been translated, as the interpreters differ; and yet I have no hesitation in saying that, in my judgment, this word should be translated “my mare.” This article mainly adheres to the translation of the Revision, but in such portions of this poem as have come under a critical examination in the original, which is only a small part of the whole, I have not hesitated to modify when the sense obviously required it.

For example, the tenth verse of the first chapter of the Revision is as follows: “Thy cheeks are comely with plaits of *hair*, thy neck with strings of jewels.” Whereas the sense obviously is as here translated, “Plaits *would* become thy cheeks, and strings of jewels thy neck; We will make thee plaits of gold with studs of silver.”

In the obtestations of the chorus *haahabah* “the beloved” is uniformly translated in the Revision “love,” where not only the obvious sense but the proper meaning of the word *haahabah* “imports” the beloved” or beloved one—*ahaba* love, but *haahabah* the beloved.

In the first verse of the second chapter I have followed the authorized English version: “I am the Rose of Sharon, the lily of the Valleys.” *Habazzeleth* means more properly, perhaps, the Opening Rose. This word occurs in one other place in the Scriptures, namely: in the first verse of the thirty-fifth chapter of Isaiah: “the desert shall rejoice and bloom as the rose.” In the fourteenth verse of the fourth chapter of this Song we have the Hebrew word for crocus, *karkom* which the

Revisers have translated "saffron;" \* but St. Jerome, in the Vulgate, rightly, I think, translates *crocus*. Notwithstanding the great authority of Gesenius as a Semitic scholar, the *indocti* need have no apprehension that *colchicum autumnale*, springing from poisonous bulbous roots, will ever take the place of "the rose of Sharon" in our Bibles. Gesenius says, *Lexicon* page 298, that one of the compounds of *Habazzeleth* is *chamets*, acid, *acrid*, and the other *bezel*, bulb. It is very true that *chamets*, when applied to the taste, has the signification given by Gesenius; but what is its signification when applied to an object of sight? *Lexicon* of Gesenius, page 381, *chamets* "as to the taste, to be sour, acid, . . . as to the sight, colour to be bright, so as to dazzle the eyes; spoken especially of a bright red or scarlet colour." So in Syriac the name for wine is *chamero*, because of its red color.

Several great names might also be arrayed against the position taken by Gesenius, if it were necessary to add authority, where I have just quoted Gesenius against Gesenius. Solomon was a botanist; the figures which refer to the spiritual world are all taken from the most beautiful, graceful and pleasing objects in nature, and it would require very strong evidence to convince any one that he referred to a flower destitute of beauty and baneful. Both the Hebrew and Syriac words which enter into this compound, and which Gesenius interprets as acid, or acrid, are derived from the word Ham or Chem, which means hot, warm, etc., and which is also the name of one of the sons of Noah, and of Egypt. In the sixty-third chapter, first verse of Isaiah, "Who is this that cometh from Edom, *chamets begedim* dyed red in his garments, *ma Bozrah* from *Bozrah*," as translated by Rabbi Leeser. This is the same word *chamets*, one of the compounds of the word *Habazzeleth*, of which Gesenius speaks, used here and in Isaiah to represent

\* *Karkom*, Crocus. In the 14th verse of the 4th chapter the Revisers translated this word saffron, the *crocus sativus*, an autumnal flower. It is evident that all the flowers referred to in this poem are the early spring flowers, and in this case not the *crocus sativus*, but the *crocus vernus*.

a brilliant red color. There are other modifications of former translations the propriety of which will, perhaps, be apparent to the critical eye.

We have not here an unfathomable chaos, from the contemplation of which reason recoils; but, rightly understood, a profound and graphic picture of two of the most striking phases of human life, contrasted with each other. The great artist in this drama has given the world a vivid representation of the phenomena attendant upon each of these conditions. We are prone to take pride in what is called *die Menschenwürde*; but when that side of human life which is allied to animal life is viewed in the lustre of the light which comes from the spiritual world, we easily discern that the dignity of human nature lies rather in the promise and possibility of escaping from "this body of death;" and yet we are not required to undervalue the things agreeable to the present order of existence, which are the gifts of the Creator, but only to hold them in subordination to an ultimate and higher end.

## II.

### THEOLOGICAL PROBLEMS.\*

BY REV. WILLIAM RUPP, D.D.

It is proposed in this paper to discuss the origin and nature of Theological Problems, to inquire into the necessity and reason for their existence, and to ascertain what end they serve in the development of theological science. Problems are open, unsettled questions that press for solution—questions that will not suffer themselves to be suppressed, but will continue to haunt the mind of an age until they have received satisfactory answers. But how is it possible for such questions to arise in theology, and what right have they to be entertained by the Christian mind? Theology is the science of God and of divine things. It is based upon divine revelation, and deals with matters of the highest interest to the human soul.

Can there be, in such a science, any unsettled problems, any doubtful or open questions? Some think not. To their mind everything is settled once for all in the deposit of truth committed to the Church, or in the theological system to which they have given their adherence. Either the infallibility of the Church or the infallibility of the Bible is supposed to secure a substantially infallible and unchangeable system of theology, in which all important questions are settled once for all. There may, indeed, be some doubtful matters still, affording some little room for curious speculation, such as, for instance, the location of hell, the employment of God before the creation of the world,

\* This is one of a series of papers read by the author at the "Retreat," at Mercersburg, Pa., during the first week in August, 1887. It has, however, been rewritten since and somewhat enlarged.

the nature and size of the angels, and the question how many of them could stand together upon the point of a needle. But these are plainly not matters of any importance. They are not even in any real sense problems. No practical consequences could flow from the decision of them one way or another. All questions of practical importance, on the other hand, all matters which men are really concerned to know, are determined once for all in the theological system which has been drawn from the Bible; and these matters are now to be received only in the way of passive submission to the authority of that system.

No matter that there are different systems of theology, giving forth different utterances in regard to the same questions. or different statements in regard to the same points of doctrine. That only proves that not *all* theological systems are infallible. In fact, the strict traditionalist, whether Papist or Protestant, does not believe in the infallibility of any theology but his own. All others are merely bastard perversions of the one unchanging truth. If Luther disagrees with Thomas Aquinas, then, in the judgment of the Papist, Luther must necessarily be in error; and if, on the other hand, Bellarmine and Maldonatus contradict Luther, then, in the opinion of the strict Lutheran, they of course must be wrong, for Luther could not err. And for the Calvinist, Calvin was alike infallible, and to believe otherwise than he believed is to be a heretic. The Calvinistic system of theology and Calvinistic tradition are the end of all questions. Questions are raised and problems started only by pestiferous errorists—by restless, mischievous spirits, who love novelties, and are not content to abide by what is written. And such malignant speculators are to be strenuously resisted and cast out. They are not to be tolerated, no, not for an hour. To tolerate them would be to bring the vengeance of heaven upon the whole orthodox camp, as the sin of Achan brought a curse upon the camp of Israel.\* These new questions

\* The spirit of religious persecution is essentially a *barbarous* spirit. It rests upon the superstition, common to uncivilized nations, that a whole community is morally responsible for the act or belief of an individual.

about probation, about the atonement, about evolution, about the inspiration and origin of the Bible are, therefore, to be met, not by argument, but by anathemas.

But in spite of all angry conservatism and of the most indignant protests on the part of the worshippers of hereditary opinions and beliefs, new problems will, from time to time, arise and receive attention, modifying established doctrines and enlarging the field of rational knowledge. This cannot be prevented, however much it may be regretted. Every age of Christian history has been troubled, to some extent at least, in this way. And those periods were not by any means the worst, either in a moral or material view, that were most agitated by new questions and new thoughts. They were, in fact, the periods during which humanity advanced most rapidly along the path of spiritual as well as material progress. Those ages of unquestioning faith which we sometimes hear spoken of with such fond regret, when there were no doubts or skeptical cavils to disturb the minds of the faithful, and when men were ready to receive any doctrine, or any fact, on the mere suggestion of authority, were not by any means the brightest and purest ages in the history of the Church. The sixteenth century, with all its questionings, with all its debates and stormy agitations, was a far better and happier age than the tenth and eleventh centuries had been; and it was the dawn only of a

Thus, even in enlightened Athens, the mutilation of the Hermæ by an unknown person or persons was supposed to be a crime for which, if it were not expiated, the god would surely take vengeance upon the whole city. In like manner the entertainment of opinions or beliefs contrary to those sanctioned by tradition is believed to be a sin exposing a whole community to the wrath of heaven. This superstition involves a contradiction of one of the fundamental principles of sound ethics, namely, that the soul that sinneth only shall die. It is, however, a superstition that is slow to yield to the light of reason, as is witnessed by the wrath which fills the soul of many a pious theologian when he meets with opinions which he believes to be erroneous. Why should he get angry or lose his patience at all, unless he imagines that these opinions are going to bring mischief upon himself or others? But that imagination is a relic of barbarism.

brighter and more glorious day that was yet to be. Because the sixteenth century struggled with its problems, succeeding centuries have enjoyed their freedom and their prosperity. Had the men of that age turned away from the problems which confronted them, we should not now enjoy the glorious heritage that has been bequeathed to us.

But whether for good or for evil, new questions do continually present themselves to the mind of the Church and clamor for consideration and solution. Questions about which the past did not dream, and to which there is no answer found in any of the current systems of theology, are becoming vital questions of the age, that cannot be remanded to the limbo of impertinent or disordered fancies. To imagine that these new questions are raised arbitrarily, and that they would not spring up if a few restless spirits would but consent to keep silent, is to betray profound ignorance of the forces working in history. Would the Reformation not have come if Luther had kept silence? On the contrary, the reformatory ideas were involved in the spirit of the age, and sprang up simultaneously and without any impulse from Luther in all Christian lands. And the same phenomenon has been witnessed again and again. How often have we seen the same discovery made, or the same truth announced, simultaneously by a number of investigators remote from each other, and having perhaps no knowledge of each other's existence? Now, the questions which agitate the theological mind of our day have arisen in obedience to the same law. They were involved in the living process of theological thought, and when the fulness of the time for them had come, they made their appearance. And now there can be no rest or peace for theological science until they have received a satisfactory solution.

But not only are new questions continually arising and demanding attention, but old questions also, that were long supposed to be finally closed, are now being reopened. Matters of doctrine that were once supposed to be settled are becoming unsettled. Solemn statements of confessions and of dog-

matic systems that were once believed to be inspired and to contain nothing but absolute and unchangeable truth, are beginning to be boldly questioned. The fact that a doctrine or opinion has been held in the past, and that it may be found in the writings of Church fathers or reformers, is no longer regarded as a warrant for its correctness. And not only a few subordinate propositions belonging to the outer edge of the doctrinal system are called in question, but even leading articles of the system are freely scrutinized and apprehended under new aspects and in new lights. And this is not done in a spirit that is unfriendly to Christianity itself, but in the very interest of Christian truth. They who are dissatisfied with the doctrinal systems of the past, and who contend for a progressive theology, are in fact sincerer friends of the truth and better supporters of Christianity than they who denounce every new thought as error and heresy. Their design is not to undermine Christian truth, but to strengthen it, and to commend it to the mind of the present age, by developing it in forms that shall be consistent with the fundamental principle of Christianity as now understood.

A system of thought, whether philosophical or theological, is an organic whole, in which any change of principle, or any change in the conception of some one fact, must necessarily affect to some extent the apprehension of every other fact. So the shifting of the centre of gravity of the theological system from the notion of the divine sovereignty, or of justification by faith, to the idea of the person of Christ, and the change from the conception of abstract being and power to that of absolute reason and love in the apprehension of God, must necessarily produce some alteration in the apprehension of every article or doctrine of Christian theology. A system of theology in which Christ is accepted as the absolute revelation of God, must necessarily prove to be somewhat different in all its parts from one in which He is regarded merely as a means for the accomplishment of an eternal decree of election, or as a means for the remedy of a certain disorder into which the world has

fallen. And this change has to a large extent taken place in the Christian thought of the present age. Christian thought is becoming more and more Christological, and hence can no longer express itself in the customary formulas of the past. It is in this way that so many old and venerable dogmas have for this age become unsettled, and need to be reviewed and re-stated, in order that they may become true again and consistent in the new system of Christian thought that is growing up. And this new system, although its animating principle is the absolute principle of all Christian thinking, will not at once turn out to be a perfectly adequate representation of Christian truth; and there is, therefore, no likelihood that this process of disintegration and reintegration in Christian thought will soon come to an end. It is a process that must go on so long as we see only as in a glass darkly, and know and prophesy only in part. Only when that which is perfect is come, and when we shall have come to know as also we are known, only then will our knowledge need no more correction, modification or change. And to that end our systems of thought now are valuable means; but they are no more than that. Tennyson, therefore, shows a truer appreciation of systems of Christian thought than many a theologian, when he writes:

“Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of Thee;  
And Thou, O Lord, art more than they.”

Now all this is, no doubt, exceedingly distressing to a certain order of mind. It would not suit at all the Chinese order of mind—at least not in its present mood. Nevertheless it has its ground in the nature of things, and is, therefore, inevitable, as even the Chinese will, sooner or later, have to admit. Theology is not a fixed science, consisting of hard and fast propositions, any more than is physiology, or chemistry or medicine. The fact that its object and sources—God and the Scriptures—are unchangeable does not make the science unchangeable, any more than the sameness of the heavens and of the earth makes

astronomy and geology unchangeable sciences. Theology is a human science—the product of the human mind, as really as any other science is such. The fact that it deals with divine truth does not make it a divine science. There is a sense in which all truth is divine. The realities or truths, for instance, which form the contents of any branch of natural science are determinations of the divine mind; but that does not make either physiology or chemistry a divine science. So neither does the fact that theology has for its contents a certain department of divine truth, make theology a divine science. So far as it is a science, that is, the systematic or logical apprehension by the human mind of God and of divine things, it is merely a product of the human mind, like any other science, and, therefore, subject to the laws which condition all human productions. One of these laws is that of gradual progression. Theology is a progressive science; and its progress at any time is conditioned by the general progress of the human mind. The advancement of science, of philosophy and of general culture conditions the process of theological development. The human mind grows in the power of apprehending divine things, in the same proportion in which it grows in the power of apprehending natural things. There is a law governing the evolution of the natural world, which is called the law of the co-ordination of parts or members, and according to which the modification of any one member of the animal body, for example, will in course of time produce a corresponding modification in every other member. And there is a similar law governing the development of the moral world, so that the advancement of any particular human interest will lead to a corresponding advancement of every other interest. The effects which followed the invention of the mariner's compass, of gunpowder and of the art of printing furnish striking illustrations of this law. And, according to this law, secular and religious culture, though they may at times and for short seasons be divorced, generally go hand in hand and keep even pace. A stationary theology would be possible only in connection with a stationary civilization, as has

for ages been the case in China; and a progressive civilization necessitates a progressive theology.

But no progress in theological thought would be possible without raising new questions, creating new problems and disturbing to some extent the settlement of old ones. And the occasion of these new questions, and of these criticisms of old conclusions and dogmas, is contained in the advancement of secular science, the progress of ethical culture and the development of the religious life; while the impelling force of the whole movement, as we believe, is involved in the living impulse of the Christian faith itself. Christianity is a religion whose golden age, or ideal of perfection and happiness, lies not, like that of ethnic religions, in the past, but in the future. It points not to a state of happy innocence in the past, for the loss of which men are to sigh in vain, but to a state of perfection and glory in the future for the attainment of which they are to strive. And there is a life in the Christian faith, which, as motive power, urges forward the progress of humanity along all its lines, towards the ideal of perfection which is the goal of Christianity itself. This progress must necessarily involve and carry along with itself a progressive improvement also in theology. When the discoveries of science, the conclusions of philosophy or the ethical sentiments of society get ahead of the statements of theology, then there arise questions and conflicts that cannot cease until theology has come abreast again with the spirit and culture of the age.

Let us illustrate our meaning here by an example or two. The advancement of ethical culture, under the influence of the Christian faith and spirit, has radically changed our conceptions of sin, of guilt and of righteousness. These are now generally regarded as personal qualities, inseparable from the person by whose volition or choice they are produced, and not, as separable, transferable commodities, that may be exchanged for certain money considerations, or for a certain amount of penal suffering, no matter by whom endured. We would regard with the utmost horror, in the ordinary conduct and busi-

ness of life, the imputation of the sins of parents to their children,\* the punishment of the innocent for the guilty, and the measurement of guilt, not by the capacity of the person sinning, but by the dignity of the one sinned against.† There was a time when ideas like these called forth no protest. They were in harmony with the moral sentiments inherited from the Roman law, or derived from the customs of our heathen ancestors. But the moral consciousness of the age has now become so far pervaded by the principles of the Gospel of Christ and by the humane and gentle spirit of Christ, that we no longer tolerate ideas so crude and sentiments so cruel. But, if we are right in this, then what becomes of the old doctrine of hereditary guilt, and of atonement by the substitutionary punishment of sin? These doctrines must necessarily be so revised as to bring them into harmony with modern ethical feeling; for we may not impute to God sentiments which we could not entertain ourselves, and acts that we would not dare to do ourselves with a good conscience. To preach doctrines that violate the Christian conscience of the age, and to represent the Judge of all the earth as doing what no decent judge in Christendom would dare to do, would surely be doing poor service to the cause of Christianity.

Again: We no longer view God as an absolute, arbitrary sovereign, after the idea of an irresponsible earthly monarch,

\* The observation that the *natural consequences* of the sins of parents are often entailed upon their children does not change our view in regard to this point. For, however difficult, or perhaps impossible, the explanation of this phenomenon may be, we are all convinced that it implies no participation of *guilt*. The fact that the wife and children of an intemperate man suffer the natural consequences of his sinful indulgence, does not prove that they are guilty of his sin and *deserving of punishment*.

† Thus Anselm argues that the guilt of human sin is an *infinite* quantity, because sin is an offense against an infinite God, and therefore demands an infinite satisfaction. This may be a deduction from the awful notions of the sacredness of the Roman emperors, which made the *crimen læsæ majestatis* such a terrible thing, but a deduction from the idea of God as revealed in Christ it is not.

disposing of the fortunes of his subjects, like Ahasuerus, by mere caprice or blind impulse; but we apprehend Him as absolute and eternal love, as the highest reason and as the universal Father of spirits. We have learned to know God in Christ. Jesus says, "He that hath seen me hath seen the Father." If we would know what God is, and what His moral attributes and His character are, we must not derive our conception of Him from an idea of the kings and princes of the earth—those violent Nimrods who have arrogated to themselves the titles of divinity, and have manifested so little regard for the qualities of justice and mercy—but we must contemplate Him as He has revealed Himself in the person of Christ, in His words and works, His life and suffering. And it is the peculiarity of modern Christian thought that it has learned to make earnest of this revelation of God in Christ. But in Christ God is known, not as an arbitrary, gloomy giant, of boundless power and caprice, who treats His creatures merely as His playthings, but as a being of infinite reason and love, the Father of all men, who loves all with an infinite love, and desires the welfare and happiness of all. We have learned to view God in this light. We have learned to take in earnest the statements of the Bible that God is love, and that He desires the salvation of all men. But if this be a correct view of God, then what becomes of the old doctrine of election and reprobation—that notion of a *decretum horrendum*, the contemplation of which caused even Calvin to tremble—and of the idea of the general perdition of the heathen, who in this world have no Christian probation or chance of salvation? \* If we think of God as the rational and

\* Some propose to end all discussion of this subject by the assurance that God is just and will do right to all men. Now those who believe in the possibility of future probation need no assurance of this kind. They are quite sure that God is just. But then they believe that the very justice of God requires that the offer of salvation should be made to all men universally, if not in this life, then after it. They have gotten beyond that stage of theology where it used to be said that God *may* be merciful, but *must* be just, and that it is quite proper for Him to suffer some to be

loving Father of spirits, then we could hardly think of Him as damning any of them for His own glory. In regard to these and other points scientific theology is bound to revise its decisions, in order to adjust itself to the new world of thought which Christian faith itself has created.

But what value, it may be said, is there in a science that is confessedly changing, and whose teaching is different to-day from what it was yesterday, and may be different to-morrow from what it is to-day? There would be no value in it at all, it may be replied, if these changes were merely arbitrary or accidental. If, as some suppose, the variations of theological belief were merely the lawless sports of aimless thought, then theological science might indeed be an amusing, but could not be a profitable pursuit. In that case we should do well to adhere simply to the ancient deposit of truth and to the venerable doctrines and traditions of the fathers; or perhaps it would be still more rational to renounce the whole interest of theology as a worn-out superstition, and to settle down into the convictions of the positivist. But the changes taking place in theology are not lawless changes. The new questions and new problems occurring from time to time are not cast up merely by the accidental caprice of idle fellows. There is a law of continuity running through all these movements of Christian thought, according to which all these changes are tending towards a certain goal or ideal of perfection. As the process of development goes on, it may, of course, at times give rise to error, to imperfect, or defective or false thoughts and theories, that will after a while be eliminated and forgotten; but, upon the whole, every movement of the process will bring the human mind a step nearer to the knowledge of absolute truth. Even the very errors of the process will contribute to the attainment of this end, not merely by stimulating thought in opposition to

damned in order to show His justice. They hold that mercy is as essential an attribute of God as justice; and that God owes it to Himself to make the offer of salvation to all men, and would not be just if He did not do so.

them, but also by emphasizing elements of truth that might otherwise be unperceived or ignored ; for most errors are misapprehended, distorted or exaggerated truths. And the fact that we have not yet attained unto the perfection of knowledge, does not make our present attainments valueless. There was value in the medical science of one hundred years ago ; there is more in that of to-day ; and there will be still more in that of a century hence. The same is true of theology. It had its value for Christian faith and life in the past ; it has more value in the present ; and it will have still more in the future.

There is, indeed, a certain self-sufficiency belonging to the Christian faith and life, and a certain independence of it in respect of scientific theology, analogous to the self-sufficiency and independence belonging to the life of sensation and spontaneous thought in relation to the processes of natural science. The Christian life and salvation are not absolutely dependent upon any system of divinity, but upon a direct and vital relation to Christ in the way of faith ; just as man's natural life upon earth is not absolutely dependent upon a scientific knowledge of nature, but upon the spontaneous apprehension and appropriation of the gifts of nature in the way of sensation and desire. And a living Christian faith may exist in spite of an imperfect or defective theology, and may even, to some extent, be a compensation for it. Though the Church and the individual Christian are deeply interested in the development of Christian doctrine, yet neither the Church nor the Christian rests upon doctrine as a foundation. The Church is not built upon any doctrine of God, or of man, or of Christ, but upon Christ Himself, or, as St. Paul says, "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone." The idea of the Church as standing or falling with any particular conception of doctrine, such as that of justification by faith, or of eucharistic consubstantiation, implies an exaggerated notion of the importance of doctrine, and forgets the solemn declaration of Christ : "Upon this rock I

will build my Church, and the gates of Hades shall not prevail against it." Whatever may be meant by the term "rock" in this passage, it certainly does not mean any doctrine concerning Christ, or sin or salvation, produced in the way of reflection and reasoning upon the data of revelation and experience. It probably means the inspired confession of Peter, the utterance of his God-wrought faith, which brought him into direct union with Christ, and which brings all in whom it is wrought into the same blessed relation. In this union of men with Christ consists the essence of the Church, which is, therefore, called the body of Christ, the fulness of Him that filleth all in all. And this union with Christ in faith also forms the ground of human salvation. Men are saved, not by the acceptance of any doctrine concerning Christ, but by faith in Christ Himself. This direct acceptance of Christ is the one faith which forms the bond of all Christian fellowship, and the necessary condition of human salvation. The faith once delivered to the saints, for the maintenance of which Christians are exhorted to contend, and in the unity of which they are to abide, does not consist in any series of doctrinal propositions, like those of the Athanasian Creed, or of any modern Confession, but in the subjective conviction that Jesus is the Christ, the Son of God.

But, while Christian faith thus possesses in itself a certain degree of self-sufficiency, and is capable to a certain extent of existing and flourishing independently of theological science, it is yet not indifferent to such science. On the contrary, it is itself the inspiration or exciting cause of such science. Christian faith encourages and supports theological science, not merely as an apologetic interest, or means of justifying itself to the world, but also as a means of self-satisfaction. Faith involves an impulse to know, which is indestructible and irrepressible. "We believe in order that we may know." The Christian mind desires to penetrate the objects of its faith by the light of reason. It is not content to hold them merely as dark and impenetrable mysteries, in which form it could never really appropriate them. The idea that faith is meritorious in propor-

tion as it embraces things which appear impossible to the understanding, though once held by Tertullian, has not commended itself to the mind of the Church. The Christian mind wants to understand the things which it is required to believe. It wants to perceive their consistency with each other and with the laws of reason; and it will ever direct its best energies to the attainment of this end. There is no use in telling it that this end is unattainable for it—that it is incapable of understanding \* the objects of its faith because they are supernatural or spiritual—that these mysteries into which it is gazing so anxiously are unfathomable, and these problems, with which it is tormenting itself, insoluble—that the finite mind cannot comprehend the infinite—that no man by searching can find out the Almighty to perfection—that much study is a weariness to the flesh—and that, instead of speculating about things unknown, it would be better to enjoy the fresh pastures of sense and of unquestioning, childlike faith. However plausible such advice may sound, it will never to any large extent be followed; and there is much reason, at least, to question the wisdom and piety of it. It must be remembered that it is not a good spirit, but Mephistopheles, who says, in Goethe's *Faust*:

“Ein Kerl der speculirt  
Ist wie ein Thier, auf dürrer Heide,  
Von simen bösen Geist im Kreis herum geführt,  
Und rings umher liegt schöne grüne Weide.”

\* It is sometimes said that the *natural understanding* is incapable of comprehending the truths of divine revelation and even of judging concerning them. If this be meant in the sense in which St. Paul says (1 Cor. ii. 14), that “the natural man receiveth not the things of the Spirit of God,” we, of course, grant the truth of it. But, then, we hold that the understanding of the Christian is not mere natural understanding. The understanding of the Christian, like all his other faculties, shares in the regenerating work of the Spirit, and, therefore, is capable of comprehending spiritual things. A wholly unpoetical mind cannot understand poetry, but after having received some poetical culture, the case is very much changed. So, an unspiritual or unchristian mind cannot understand spiritual things, but a Christian mind can. In any other sense we would deny the above proposition.

These problems concerning God and human destiny, whether soluble or not, must at any rate always continue to fascinate the human mind, and the Christian mind in particular. If they are not soluble, if they are suspended over us, like the fruit of Hades over the head of Tantalus, only to torment us, then we hardly know what to say of the wisdom and goodness of Him who has made us. In that case the philosophy of pessimism would perhaps after all be the truest wisdom. But we hold that these problems are not insoluble. However the efforts at attaining to a perfect solution have thus far missed their aim, yet the aim is not unattainable and will by and by be reached. The human mind is capable, if not of comprehending, at least of apprehending, the infinite; although we do not altogether like this distinction. It would perhaps be better simply to say that the human mind is capable of *knowing* the infinite, because it is itself the offspring of the Infinite, and has the stamp of the Infinite impressed upon its own nature. Its labor upon these problems, therefore, is not in vain; for it is ever approaching nearer to a perfect solution of them. No doubt the power of human thought has its limits; but where shall these limits be fixed? "A thousand to one," says Lessing, "men draw the limit of thought just where they grow weary of thinking." The human mind has its limitations, but these limitations are relative, not absolute. The very fact that we are conscious of our limitations shows their relativity. "No absolute limitation of mental faculty ever is, or ever could be, felt by the creatures whom it affects." \* The animal has no such consciousness of the limitations of its mental faculties. Its limitations are absolute, and it consequently never makes any advance beyond the boundaries of its present intelligence. But the boundaries of human knowledge are continually being widened—the limits are pushed farther out—and by this process we are ever approaching nearer to the understanding of absolute truth.

\* *Unity of Nature*, by the Duke of Argyle, p. 76.

“ Die Geisterwelt ist nich verschlossen ;  
Dein Sinn ist Zu, dein Herz ist tod.  
Auf bade, Schüler, unverdrossen,  
Die irdische Brust im Morgenroth.”

The ultimate goal of Christian thought is the perfect solution of all problems, and the perfect reconciliation of faith and knowledge, of revelation and reason. Of the attainableness of this goal the Christian minister, it would seem, ought to have no doubt. The end may be as yet far off, but the Christian mind is steadily approaching it, and every earnest effort of thought is bringing it a step nearer. For any individual thinker to suppose himself to be able to answer all questions and to solve all doubts, would indeed be in the highest degree presumptuous ; but it would be equally presumptuous for any one to suppose that what is impossible for him personally, must be impossible also for the general mind of the age or for the universal mind of mankind. For any individual to say in regard to any matter, “ I do not know it,” is an expression of modesty that is perfectly natural, but to say, “ Nobody can know it,” is to claim a knowledge of the capacity of all human mind that is not so modest. What one individual cannot know or understand perhaps another can ; and the universal mind of mankind may be trusted, at least, to solve all the questions that it can raise. Certainly the Christian mind will at last solve all the doubts by which it is perplexed, and bring revelation into perfect harmony with reason. To suppose that reason must be sacrificed absolutely to revelation, or knowledge to faith, would be to suppose an irreconcilable opposition between things which God has joined together. And the Christian minister, though for himself personally he may often have to suspend judgment and confess ignorance, ought, at least, to have so much faith in God as to be assured that He neither does nor can contradict Himself. No revelation in nature, or reason or history can contradict the revelation of God in Christ. The truth that God has come in the flesh is not conditioned by any subordinate truth in science or history, for if it were it could never be a

matter of absolute certainty. We believe in Christ, not because we believe something else first, some theory of science or fact of history, like the deluge, or the fall of man, but because He is Himself supremely credible, as answering to the Christ-idea immanent in all human reason. Or practically we may say that we believe in Christ on the ground of the *testimonium Spiritus Sancti* in our own spirits. And whatever, therefore, is true in science, philosophy, history or theology, whether it be in harmony with current beliefs or not, can involve no danger to the Christian faith. Indeed, it would be treason to the cause of Christianity to suspend its truthfulness upon the truth or falsity of any proposition in science, philosophy or theology. To stake the existence of Christianity upon the results of the higher criticism, for example, or upon the fate of the theory of evolution, would be to betray it into the hands of its enemies.

There are, indeed, ways of thinking possible in all departments of intellectual life that would be subversive to Christian faith, though not without being themselves false to the truth with which they deal. But very great caution is needed in passing judgment upon the Christian bearing of any particular view or theory in any department of thought. There is a lesson to be learned, in this regard, from the history of astronomy and geology. Views of the mechanism and origin of nature, that were once declared to be the death of faith, have proved to be true; and yet, in spite of prophecies to the contrary, the faith still survives. What would become of the Bible, it was once said, if the sun and stars do not revolve around the earth as a centre? And later it was asked again, What would become of the Bible and of the Christian faith, if the world was not made in six literal days, as the first chapter of Genesis says it was? Now we are all convinced that the sun does not move around the earth, and is not very much like a young man coming forth out of his chamber to run a race, and that the world was not made in six days; and yet our faith in God and the Bible has not been shaken in the least. So it may at last prove to be with the theory of evolution, which has been such a terror

to pious people, and has been slain so often and by so many eloquent preachers, but which somehow will not stay slain; so it may in the end prove to be with the revelations of the higher criticism, which some now cannot think of without trembling for the ark; and so it may prove to be with the theory of future probation, the mere mention of which now throws not a few righteous souls into paroxysms of indignation and fear.\*

\* Ministers of the Reformed Church ought by this time to be so well used to this theory as not to be seriously disturbed by the presentation of it. We profess to have some acquaintance and some sympathy with modern German theology; and there it has long been a current idea that the offer of salvation in Christ will sooner or later be made to all men, and that no soul will be damned without having consciously and wilfully rejected this offer. The conception of the universality and ethical character of Christianity involves this idea. There is no German theologian of any note who does not hold it in one form or another. It is sufficient here to mention such names as Nitzsch, Ohlshausen, Lange, Dorner and Ebrard. Ebrard, whose work on *Dogmatics* was used as a text-book at Mercersburg twenty-five years ago, says (§ 556) that the Bible knows nothing of the idea that this earth is the only place where the appropriation of salvation is possible, and that all who have died without having known the Gospel here are lost. He teaches that the only damning sin is the sin against the Holy Ghost, which he explains as *Verstockung* or obduracy, our "fixedness in sin," and which is only possible as the result of persistent opposition to the influence of the Spirit in connection with the Gospel of Christ. Sheol or Hades, Ebrard says (§ 576) "is a place where the knees may still be bowed in the name of Jesus, where sins may still be forgiven, and where conversion is still possible."—We take this opportunity to say that, in our opinion, Dr. N. S. Strassburger's "Review" of our article on "Limit of Probation" does not contribute anything to the elucidation of this subject. He sets out with the intention of criticising our arguments and correcting some of our propositions which he regards as erroneous. But, unfortunately, he has entirely failed to comprehend the argument of the article which he is reviewing, and his criticisms, therefore, amount to nothing. Thus, for example, when we say that the conditions of probation are threefold, namely—first, the natural world, secondly, the order of natural human life as embodied in the family and the nation with their various interests, and, finally, Christianity or the Gospel—our critic understands us to speak of three probations—the first, that of Adam in Paradise, the second, that of persons who hear the Gospel in this world, and the third, that of the heathen after death! And on this assumption he argues throughout his article. Further remark

These new speculations may at last turn out not to be enemies of the faith after all. When we come to know them better, they may turn out to be real friends, whom we may wonder how we could ever have suspected of any hostile intention or sentiments. Would it not then be unwise to denounce them as enemies before we have made out their exact nature and tendency? And would it not be folly to stake the existence of Christianity upon their success or failure? Would it not be wiser to listen, to examine, to learn and to *await developments*? And even that may not be quite enough. It is well, of course, not to be too much in a hurry to adopt new opinions or new theories; but there is such a thing, too, as excessive conservatism, that only makes itself ridiculous; like the man who carried his grain to mill on horseback, with a stone in one end of the bag to balance the grain in the other, because his father had done so before him. Why should theology always be behind the time, and only adopt any changes when it is absolutely compelled to do so? These new theories are not only with us, but they seem to be prepared to stay. They are spreading. In spite of all that men can do to keep them down, they are gaining ground and becoming more popular every day. The strongest and best thinkers in all departments of life are taking them to their bosom. In these circumstances, it would seem to be about time to revise our "little systems" of thought and see if they could not be improved by ingrafting into them some of these new ideas.

*Manchester, Md.*

is unnecessary. Had we any idea that his misrepresentations and perversions of our arguments and views were wilful, we should close this notice of his article with another quotation of Scripture, but we give him credit for honesty of purpose and therefore forbear.

### III.

## THE TOLERANCE AND INTOLERANCE OF CHRISTIANITY.

BY CHARLES C. STARBUCK.

CHRISTIANITY is, in its essential character, both tolerant and intolerant, and is bound to emphasize both sides of its character. Our Lord did so, and His Church should do so. "He that is not against you is for you." There is tolerance. "He that gathereth not with me scattereth abroad." There is intolerance. And unless the church shows both sides of Christ, she is not Christ's Church.

But these words of Christ only mark the two opposite points to which the pendulum may swing, of friendliness or sternness, towards that which is but on the circumference of faith. Christ is chary of giving rules. He means that His people shall find their rules in their unity with His Spirit.

In order to know where to tolerate and where to be intolerant, it is plain that Christianity must first know its own essence. Any system of belief which is an entity and not a mere jumble, must of course be moved by the same instinct of self-purification, which belongs to the very idea of an organism. If Christianity is not a system of living forces working from a living centre, it is nothing. It is a body, therefore, the body of Christ. And every living body, besides what is assimilable, is liable to find within itself that which is unassimilable, but not fatal, and that which, if not expelled, will be fatally unassimilable. Both these classes of obstructions must awaken the effort to expel them. The body is intolerant of them. The graver obstructions it must not only endeavor to expel, but

must succeed in expelling, or must consent to die. With the lesser obstructions it may bear, and that indefinitely, although unwillingly. But the body is not perfectly itself, until every obstruction, greater or less, is finally expelled. No organization can be friendly towards that which is invincibly foreign to itself. To say so is a contradiction in terms.

To say then that Christianity is bound to be intolerant, is simply to say, that it is bound to be logical. Christians are bound to think, and in the process of thought to disentangle whatever in doctrine or life, is inconsistent with their fundamental premises. And it is a proof of the strange skill of Rome in reversing the true relations of things, that she has always endeavored, not to detach from the Christian body, but to detain in it, those whose principles of thought were unchristian. For error may strangle thought, but cannot reverse it. And strangled thought converts to brutishness, but not to Christianity. Christian intolerance is simply the practical side of explicit Christian thought. We see its true method in the tranquil apostolic declaration: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." Here we see a calmly stern, but entire contentment that there should be a clean cleavage between that which is of the gospel and that which is determinedly unassimilable to it.

Those communities, therefore, in which there is the freest expression of heterodox thought, are often those in which the Christian life is peculiarly vigorous. It is agile and effective, because disencumbered. Christian intolerance, therefore, understanding itself, will make it its business to break down every extrinsic motive of adherence to the Gospel, every motive which is not founded in its essential attraction for those whom the Father has given to the Son. An enlightened Christian intolerance will see to it that a bridge of gold is built for the withdrawing aliens who have strayed by mistake into the camp of the Church. It will zealously guard their civil franchises and their social honor, lest they should be illegitimately withheld

from separating themselves. Christianity, of course, cannot expect more than a comparative purification by this means. The wheat and the tares will still grow together until the harvest. You cannot so strip an incorporated Gospel to the bone, but that it will still have large attractions for hypocrisy and for obstinate misconception. But even a comparative purification is a great thing.

But suppose the church thus purified, so far as she can be, of that which is foreign to herself in the principles of thought and action: does the function of Christian intolerance stop here? It is hard to see how it can go any farther. The health of the body depends upon the inexorable expulsion from it of that which is unassimilable to it. The growth of the body depends upon its hospitable reception into it of that which is assimilable to it. What has the Christian body to do with those who, having no affinity with it, do not intrude themselves upon it? Plainly nothing. "For what have ye to do to judge them that are without?"

But is the business of the church only to save herself? The business of the church is to form herself. It is to gather out those who belong to her, and to let the rest alone. She must recognize that at each point there are those, who, under that measure of spiritual power which she is there capable of receiving, will not be brought in, and not waste her energies in a self-willed obstinacy of attempted conversion. She, above all, ought to have "the sublime instinct of genius, which recognizes the impossible, and recoils from that alone." This does not mean that she is never, like her Lord, to wait long, with pleading urgency of entreaty, upon those who show themselves finally obdurate. "How often, Jerusalem, would I have gathered thy children together!" But this instinct of Christ in her will make widely different discriminations, as to the degrees of saving importunateness, from those prompted by a vain-glorious ambition, emptied of Christ. We too often see vaunting schemes of spiritual conquest set forth in the church, which, wherever they come from, do not come from Christ.

Christ gives her ample scope, and firm limitations. It is her business zealously to use the one, and quietly to accept the other.

The function of Christian intolerance, therefore, is simply the function of separation. It is the clear, energetic demonstration that a doctrine, a system, or a practice, is irreconcilable with the mind of Christ. Embodied as discipline, it is a coarser and less certain thing. Its most delicately effective weapon will hereafter be a penetrating public sentiment.

But fortunately Christianity, at present, is finding the work of separation largely taken out of its hands by Antichristianity, which, having long smouldered sullenly in the bosom of a dominant Christendom, is now with every day gaining coherence, and gaining courage to call itself by its own name. This is an alarming symptom, no doubt. But it is also a very encouraging one. It is high time for a clear delimitation between the two invincibly hostile powers, and either ought to be obliged to the other, if it shows a frank readiness to run the line. When, for instance, a great jurist declares, in well guarded words, not of passion, but of conviction, that Caiaphas and Pilate did well to put Christ to death, and that he, as a judge, in the same circumstances should hold himself bound to do the same, we see unmistakably that the old quarrel is as fresh as ever, between the will and mind of God revealed in the world, and the determination of imperial policy to put it out of the world. When, in our surging age, the question is asked, "What do social classes owe each other?" and the answer comes ringing down from the favored heights, "Nothing," we perceive that Dives has gained full courage to hurl back into the face of Christ his implication that contemptuous indifference to the case of Lazarus is a thing to be ashamed of. Time was when Dives, challenged, would have tried to sophisticate his case. But now, with unabashed frankness, he can afford to stigmatize the Christian view of ethical obligation in social relations as a mawkishness which must be temporarily borne with, on that ground, "which Science has not yet won, and Religion has not

yet lost." It is an advantage when we, on the one hand, can be sure of our right to call such a teacher a soldier of Antichrist, and when he, on the other, can bind the title as a crown upon him. And so, along the whole line, irreconcilable Antichristianity is declaring itself, no longer restrained either by fear of evil or hope of advantage. The Church, therefore, has now less occasion to separate Christian from Antichristian thought and life, than to consent that the latter should separate itself. She has less occasion to exercise active, than passive intolerance, by accepting the clearly defined issues of the irreconcilable conflict. With every drawback, it is an inestimable advantage to live in an age in which elective affinities begin to have an unimpeded play.

The functions of intolerance being thus so largely taken off her hands, the church has the more leisure to consider the meaning and extent of Christian tolerance.

The function of tolerance, as well as of intolerance, for the church, plainly lies within the church. She is to be so far tolerant of that which esteems itself Christian, as that she is to exercise extreme patience, and delicate discrimination, so that in detaching unchristian elements no fibre of Christian thought, devotion, or life, if possible, shall be broken off. Islam declares it one of the greatest of sins to call a believer an unbeliever, and certainly Christianity ought to do no less. I need not say, how embryonic the sense of such an obligation to Christian tolerance yet is, not merely in the elder churches, but in wide regions of the Reformed churches. Does a form of theology appear, which endeavors, more or less successfully, to push a little farther the conclusions involved in the Scriptural declarations and the Christian intuitions? In some Christian countries, undoubtedly, it will be received with all courtesy, and even when criticisms upon it are adverse, they will be temperate and discriminating. But in others it will have to reckon immediately on meeting with a coarse and arrogant opposition, which will treat it as an offence worthy of the severest ecclesiastical animadversion, even to assume that there is a possibility

of finding that some established positions have taken a wrong line in searching out the mind of Christ, and the implications of Scripture. Yet often we are warranted in believing Christian life to be as genuine and strong in one country as in the other. But in a country where the church is more occupied with thought, tolerance will be a virtue held in more esteem, than where thought is little valued except as the motive to immediate action. Action is impatient, and therefore intolerant. It is not without reason that it declaims against latitudinarianism, as relaxing the nerve of effort. But if it will not sometimes consent to pause, and refresh itself from the heights of thought, it will find, as Archbishop Trench remarks, that its forces have run dry. The animal impulse to action will remain, but the directing force of Christian ideas will have evaporated. Stagnant thought must finally issue in general stagnation.

Declamation directed against thought is wholly inconsistent with Christian tolerance. Declamation cannot convince, but can only intimidate. It only differs in degree, not in kind, from an auto-da-fe. Whereas the most merciless severity of logical consequence has nothing intolerant in it. The attempt to substitute for the cogency of this the effect of pompous *ore rotundo* platform warnings, is essentially contemptible. This unauthenticated papalism is so thoroughly illegitimate, that it is no wonder if it falls into recrudescences of some of the worst examples of the Dark Ages. For instance, the Pharisees attributed the works of our Lord's beneficence to Beelzebub. He thereupon warns them that a misconception of His personal claims was a venial offence, but that if they put out the very eye of the soul by confusing the essential tokens of the Spirit of good and of the spirit of evil, they lost the capacity of repentance, and therefore the hope of forgiveness. Now this awful warning, addressed to the obdurateness of religious malice, has been, ere now, caught up in mere blindness of passionate controversy, and hurled madly against doctrinal positions, which, right or wrong, have not the slightest affinity with

the occasion of its original use. For instance, the patriarch Photius declared that the Latin Church, by maintaining the double procession of the Spirit, had sinned against the Holy Ghost. We shudder at this atrociousness of mediæval strife. Who would have believed that in our own country, in our own time, among our own churches, we should again hear the voice of Photius—reduced, it is true, in comparison, to the pettiness of a whispering reed—declaring, in almost identical terms, that to hold the Holy Ghost to be essentially the Spirit of the Son, no less than of the Father, and therefore, in His highest work *in* men, dependent on the manifestation of the Son *among* men, that this purely doctrinal position comes very near the unpardonable sin? How fortunate that such a would-be Photius comes as far short in his power of mischief as in his personality of the great Constantinopolitan patriarch!

But turning from antics of heady theological malice, we have occasion to take more to heart a deeply-rooted impediment to Christian tolerance. This is the incapacity to distinguish between Christianity and Pietism. I have spoken repeatedly of the Church. But the really comprehensive term is Christendom. Christendom and the Church, Ecclesiasticism and the Gospel, were at the beginning coincident, but they have long ceased to be so. The various churches have very much the same relation to Protestantism that the various orders have to Catholicism. Indeed, the popular instinct gives them the same name. "A profession of religion" is the Roman Catholic term for taking the monastic vows. "Secular" life, that is, the range of general human relations, though not condemned, and though covered by the sacraments, is regarded with a dubious eye, as a range within which salvation, uncertain to all, is peculiarly uncertain. Protestantism, so much more largely human, ethical and natural, has achieved this better result less by the direct elevation of the rights of secular life than by the extension of the Orders, through the wide relaxation of the terms of their membership. Our Protestant church-members have been very well compared to the Tertiary Franciscans.

Catholicism, and Christianity with it, would once have perished without the Orders. And Protestantism, and Christianity with it, would now perish without the Churches. But Catholicism was much wider than the orders, and Christianity is much wider than the churches. Yet for saying as much as this to his class, I remember that some time ago a Sunday-school teacher was deposed from his place by a vote of his church. No wonder that Richard Hutton finds occasion to comment severely upon the disposition of religious people to insist that Christ works renewingly only, or at all events chiefly, through ecclesiastical ordinances, and to deny the great truth, that the ultimate sacraments are the Christianly purified relations of natural life. But only with the frank recognition of this truth will the infinite pettiness of the sects, and the infinite insignificance of the disquisitions with which their special organs fill their columns, be dispersed like the puffballs that they are. The Levites contending with the Priests, for an extension of the sacerdotal linen vestments to themselves, when Vespasian was coming up to the gates! How often, in wider sweeps, the greater renews the history of the lesser Israel!

“The deadliest sin her mind could reach  
Was of monastic rule the breach,”

says Scott of his good Abbess. How largely our current ecclesiastical conscience is thus monastically artificial. How much deeper, truer, wider, more prophetic and Christ-like, do we find, never the extra-Christian, but often the extra-ecclesiastical conscience! Yet the churches look dubiously upon this, as if it were hardly within the covenant. Only a David Livingstone, from the midst of African heathenism, can be fully sensible of the essential, almost the specific difference, between Christian and non-Christian mankind, a distinction going far beyond differences between churches, or between those who are and those who are not formally within the Church. It is something deeper than Baptism which impresses the *character indelibilis Christianitatis* upon Christendom, making its virtue and its

wickedness essentially incommensurable with that without its bounds. How much more honorable this is to the redeeming power of Christ than to confine it within those technically acknowledged limits within which are found, it is true, the most delicate plants of holiness, but whose atmosphere is not infrequently too close for the most masculine energy of Christian virtue.

No doubt that the time will come, when every Christian man will be a Christian communicant. But this will be when ethical righteousness, and unembarrassed manliness, will have been so thoroughly rectified and regenerated, that artificial limitations of their religious rights shall have become impracticable.

But does not this bring us back again to the implication that Christian Tolerance and Intolerance go farther than the Church? Undoubtedly, if we mean by the church the specifically religious society. But here again we are brought round to the distinction which we can never evade, between the Church and Christendom, between those Christians whose minds are more immediately turned towards eternity, and those whose minds are more immediately turned towards perfecting and purifying the relations of time, which form the training-school of eternity. In Christ the two points of view are indistinguishable, but in His people they almost always tend to exemplify themselves in separate personalities. Now a Christian, conscious of real, though imperfect unity with Christ, as Christ is conscious of real and perfect unity with the Father, must be bent on asserting the mind of Christ throughout the whole range of human society. "Thy will be done, as in heaven, so on earth," is a prayer which no one has a right to offer who does not mean to do his part towards securing the fulfilment of it. A Christian man has no more right willingly to tolerate in the State what is consciously and obstinately antichristian than to tolerate it in the Church. This is what those well understand who clamor for the abrogation of Christian morality as the foundation of legislation. And Austin Bierbower, writing in the *Independent*, insists upon it as a grievance that the Christian respect for in-

dividual conscience, even when over scrupulous, and the Christian respect for the office of a religious teacher, are reflected in our civil codes. Now all this means simply that the writers in question are determined to take advantage of a well-grounded aversion of our people to the immediate interposition of ecclesiastical points of view in public life, in order to force legislation into the assumption of the falsity of Christianity. For if the religious principles of the Gospel are true, the morality which rests upon them must be true also, and must be entitled to prevalence. A morality, private or public, which is not founded on a definite theory of the world, is a rootless thing, which, even though embodied in law, can command no respect. Confucianism is so deeply rooted in China, because the Chinese really believe only in this life, though they do not object to a sentimental excitation of feeling, now and then, in view of the picture of another. But it is certain that this luxurious inoperativeness of sentiment, which always stops short at the word of secular power, is utterly inconsistent with Christianity. A man can no more be a Christian privately and a secularist publicly, than he can hold a thing to be true theologically and false philosophically. The regenerate apprehensions of the universe must determine all his action, or they are mere painted fire. And the most that can be required of the body of Christian citizens in a commonwealth is, that they shall not, like Rome, be disposed to rely on mere power as the organ of advancing their principles, but shall trust mainly to conversion and education. But nothing could be more shameless, than to tell the Christians of a country, that, as citizens, they must consent that the antichristian party, even though in a minority, shall expunge from all public acts every word which implies the truth of that which the majority recognize as the truth. They might as well say that if a school of the citizens still held to the right of secession, the bulk of the people should not be permitted to give any such turn to public acts as should disfavor their error. They had better tell us next that because one well-known citizen of our country still maintains the

falsity of the Copernican theory, the Government shall not be permitted to give any aid to schools in which Copernicanism is taught.

This truth, that a Christian is as much bound to be a Christian in legislation as in worship, is greatly prejudiced, so long as there exists among us a powerful and compactly organized Christian body, which caricatures it, while maintaining it. A majority of Christian citizens are false to themselves and to their Redeemer if they suppress the natural effect of this fact upon the aims and the tone of public policy. But a Christian commonwealth has always a right to be jealous of a Christian Church, when the latter attempts to dictate to the former. Though every member of the one were a zealous member of the other, still the two communities are organized for different immediate ends, controlled by different immediate principles, under different forms, and different leaders. The Christian State, therefore, can never legitimately, if once it has come to ripeness of age, accept the dictation of the Church, either as to the nearer end which it shall propose to itself, or as to the manner in which it shall fulfill that end. And when the church not only assumes to dictate, but is itself dictated to by a self-perpetuating corporation within itself, civil jealousy is excusable if it becomes somewhat extreme. Religiously, we acknowledge many Ultramontanes as our dear brethren in Christ. But we would rather have our rights at the hands of atheists than be deprived of them by our dear brethren. Therefore free Christians would almost certainly find the little finger of an Ultramontane government thicker than the loins of an atheistic government, though we cannot tell what may be.

But while we reject Ultramontaniam as an odious perversion of Christian ends, we are certainly not on that account to give up Christian ends, private or public. We cannot, it is true, carry them forward with the peremptory directness which we may use in a church, for those who refuse to accept Christian aims in a church cease to be members of it, while those who refuse to accept them in a commonwealth still remain citizens.

The forcible expatriation of citizens whose way of thinking does not please the governing power, is an odiousness of despotism, of which, after it has so deeply dishonored the names of Ferdinand and Isabella, and of Louis the Fourteenth, it is to be hoped that Bismarck will be the latest representative. More fundamental than any other right is the right of every man who deports himself quietly to remain in his own country. But it would be strange logic, that because we are bound to recognize the rights of antichristian citizens, therefore we have no right to show ourselves Christian citizens, as if Christ were merely an ecclesiastical personage, and not the Head of the true order of the ages, into which we are bound ever more perfectly to introduce our own land, and to help to introduce other lands. If we are not irrevocably committed to this acknowledgment, and this aim, we have no right to call ourselves Christians.

We cannot avoid conflicts at almost every point, in the present rapid and rapidly consolidating development of antichristian thought. And why should we wish to avoid them? Some great Christian journals (our plural is merely that of category), which are zealous for the entire secularization of the State, exclaim upon the disastrousness of having a Christian party in a nation. It is, indeed, disastrous; for, in Christendom, it is the sign of a disastrous thing, of the incipient dechristianization of a nation. Parties ought to rest upon the common ground of Christian aims, and to diverge only as to the best means of advancing them. And the most rigorously economic questions force us, will we or no, into a decision whether the Christian thought of Man as belonging to a brotherhood of eternity, or the anti-christian thought of him as having no aim beyond the selfish struggle of a day, shall decide our legislation. The question whether the State shall help the weak, or, as Herbert Spencer proposes, look complacently on the destruction of those whom he stigmatizes as "good for nothing," depends entirely on our view of earthly life as the only good, or as preparatory to a higher good. So when the *Nation* calls the thinker who should pro-

pose the destruction of defective specimens of humanity "bold," instead of "inhuman," it is plain that it wishes to signify that the revival of pagan ethics in this regard might be desirable. Yet, as it remarks in the same connection, no one who admits the authority of Christian ethics can possibly consent to this. And so it must be. Those who esteem the human personality nothing but the most exquisite product of blind force, and the good it can enjoy as compassed within earthly life, cannot see any reason why they should not push the feeble out of the way. They who esteem life but the training-school of eternity, can see every reason.

And so with other things. Those to whom personality has eternal worth and dignity, cannot doubt the right of its spiritual elements to complete sovereignty over the lower self. Those to whom personality has no eternal worth, can have no solid reason to urge why the lower nature should be held very particularly in check. The mutual and irrevocable union of two personalities, implied in Christian marriage, rests on the former doctrine. The doctrine of casual and variable contract, concubinage for marriage, recommended in the *Westminster Review*, rests upon the latter. And so through the whole range of human relations. Christian and Anti-Christian doctrine meet, and must meet in conflict everywhere. Agreement can only be by chance, in the mere purlieus and outskirts of instrumental expediency, or in the rational forms of purely temporal relations. In the centre of legislation there must be irreconcilable discord between them. A *modus vivendi* is impossible, and Christians ought to be ashamed to seek it. If we are not, in the view of all who do not hold with us, *hostes humani generis*, what part have we with Him who was crucified as a disturbing element, and with His Apostles, who did indeed turn the world upside down, and with the Martyrs, in whom the Emperors, with true perspicacity, notwithstanding all their blamelessness, foresaw the ruin of their system? A Christianity which allows any final rest in society until He is established in supreme control whose right it is, may be a very pretty and

rational thing, highly to be commended by common sense, but assuredly it is not what Christ came to set up.

Why then is not an Ultramontane theocracy the true model of Christian society? Assuredly it is not to be rejected because it propounds the universal sway of Christian ideas as the end to be invincibly pursued by all Christians. It is that which makes it so strong. We reject it because the despotic violence with which it enforces this end crushes manhood, cripples the variety of life, condemns in advance all other channels of Christian power than itself, draws a line between ethics and religion, which leaves ethics profane and religion empty, clings with tenacious cowardice to formulas elaborated ages ago, as if the reflection of all the ages since ought to go for nothing, and has finally petrified into a caste, which exists more for itself than for the charge committed to it. We desire the overthrow of the papal hierarchy not because it is dedicated to the furtherance of Christian ends, but because we believe it has become incapable of realizing them. But the crude intolerance of the Middle Ages will never yield, and may it never yield—to Confucian secularism, even though propagated by doctors of divinity. It will not yield, and it ought not to yield, except to the pure and perfect intolerance of the New Testament.

*Andover, Mass.*

## IV.

### SUCCESS OF FOREIGN MISSIONS.

BY REV. D. B. LADY.

*The Missionary Problem*:—Containing a History of Protestant Missions in some of the Principal Fields of Missionary Enterprise, etc., etc., by James Croil. Montreal: W. Drysdale & Co., 232 St. James Street.

*Protestant Foreign Missions*:—Their present state. A universal survey, by Theodor Christlieb, D.D., Ph. D., etc. Translated from the fourth German Edition by David Allen Reed. Boston: Congregational Publishing-Society, Congregational House, Beacon Street.

*The Crisis of Missions*, or the Voice out of the Cloud, by Rev. Arthur L. Pierson, D.D. New York: Robert Carter & Brothers, 530 Broadway.

DURING the eighteen hundred and fifty years of her history, the Christian Church has had three periods of extraordinary missionary activity. The first began with the day of Pentecost, when converts flocked to the church by the thousands, and continued until the great Roman Empire was brought under the dominion of the Gospel. The event, which is generally regarded as marking the completion of this work, was the conversion of Constantine, three hundred and eleven years after the birth of Christ.

The second period began with the efforts made by the Church to substitute Christianity for the rude and cruel religions of the conquerors of France, Spain and Italy. Not satisfied with Christianizing those who had taken possession of and settled in the territories in which her authority had long since been established, her missionaries carried the truths of divine revelation and the worship of Christ into the strongholds of Barbarism itself; and the religion of Thor and Woden came to an end, and England and Ireland and Germany and the nations to the North

became bulwarks of the Church, set for the defence of the faith once delivered to the saints.

We are now in the third great missionary age. For a number of centuries, preceding the present, comparatively little was done to extend the borders of the Church. Whilst it was known that many very populous nations had never heard the glad tidings of salvation, the Churches seemed indifferent to the fate of their perishing millions, and very few persons felt that Christian people had either a duty or a privilege in the matter of sending them the Gospel. But this fatal indifference has begun to pass away. When Christian missionary work was first proposed, some eighty or ninety years ago, prominent ministers of the Gospel regarded the proposition as an evidence of presumption, and declared that if God desired the conversion of the heathen, He was not dependent upon man's weak efforts to bring it about. These views, however, were not allowed to prevail. The work was courageously inaugurated by men who were evidently full of the Holy Ghost. And we are now in the midst, or perhaps only at the beginning, of a movement which, if faithfully persevered in, may result in bringing into the fold of Christ that three-fourths of the human family who are still under the influence of the falsehood and follies of heathenism.

No doubt each age in the world's history has its own particular work to do, a task as certainly assigned to it by Providence as though we could point to the law and the testimony to establish the fact of such assignment. There are occasions when historical currents seem to flow together to one point. The times become ripe for an advance in a new direction. Men seem to be led, and even driven, to undertake and do those things which for centuries were regarded as impossibilities; and when thoroughly enlisted in the enterprises, the wonder on all sides is, how so long a time could have been suffered to elapse before they were undertaken. In harmony with this thought, a number of indications seem to point to the fact that the accepted time has come for the accomplishment of great things in the effort to extend the Kingdom of Christ among men.

There is an intensity about our present Church life which may be regarded as one of these indications. This is especially the case among the people of Teutonic and Anglo-Saxon origin, who are also prevailingly Protestant. This intensity and a consequent activity, very wonderful to contemplate, characterize these nations in many other regards, as well as in that of Religion. Great public enterprises are projected and carried out at the present time. Labor-saving inventions are numerous and valuable. Agriculture, mining, manufactures and commercial ventures are entered upon and pursued with almost unparalleled energy and success. Education is more thorough and general than ever before. And of messages by telegraph, correspondence by letter, the circulation of newspapers, and the writing and reading of books, there is literally no end. The age is one of great activity, progress and achievement, such as was unknown in other centuries of the world's history. And this same spirit is seen in the various enterprises of the Christian Church. It is not a period of quiet contemplation and learned leisure for the followers of Christ; but one in which the invitation to work in the spiritual vineyard is eagerly obeyed. Men ask earnestly: "Lord, what wilt thou have me to do?" And to the call for laborers there is an eager response from all sides: "Here am I, send me."

There are perhaps more Christians at this time, such as are "Israelites indeed in whom there is no guile," in proportion to the population, in Protestant countries especially, than ever before. And they are more intelligent and earnest than those of at least some of the preceding centuries. They have the inspiration of more frequent public services. The preaching on the Lord's Day is practical; the prayers and hymns are such as all can understand and enjoy. The form of the services is frequently changed, so as to present a refreshing variety. It is believed that the people are more interested in the work of the Church than formerly. They comprehend what is taught and the meaning of the service, and they worship with the spirit and the understanding.

The Sabbath School, an institution of the present day, is not only a place where children are instructed and trained, but it is a field of usefulness and Christian exercise and growth for many who are older. . It gives them something to do. It keeps them active and on the alert, prevents stagnation, and is thus an untold blessing to those who are supposed to confer as well as to those who receive its benefits. The religious newspaper visits the homes of millions every week. It is a power for good, an organ for the dissemination of truth, for the discussion of opinions and for the interchange of thought. It can be used for the spread of religious intelligence, as a spur to quicken godly and charitable impulses and as a lever to elevate men and women to the plane which Christ occupied when He went about in the world healing the sick and preaching the Gospel to the poor. There are opportunities for intercourse, communication and contact between Christians at present such as no other age has possessed. The religious convention, conference, or synodical assembly is a prominent feature of the Church of our times. Clergy and laity meet frequently in great gatherings where various Christian interests are intelligently discussed and measures are taken to carry on the work of Christ's kingdom with ever increasing prospects of success.

In all these ways men's hearts are stirred up within them, their religious life is quickened, thought and emotion are stimulated, and zeal and activity in the service of the Lord are evolved; and they become willing instruments, under the influence of the Holy Spirit, for carrying out God's great purpose to have the gospel of divine grace and salvation made known to every creature.

It is during times of such intense life that all great historical movements are entered upon, and accomplished. A restlessness, such as is characteristic of this age, precedes and foreshadows them. There is a seething and an effervescence. The stream of history can no longer be confined to its accustomed channels. The limitations of a hundred or a thousand years are broken down. New and unheard of enterprises are conceived and car-

ried out. The French revolution is a striking example in point. The abolition of slavery and the war for the settlement of the principles of our government and the preservation of the Union is another.

The salvation wrought out and made known to men by the Lord Jesus Christ, and His energizing presence in the hearts of the disciples through the Holy Spirit, created and quickened the activities of the Church and made possible the first great missionary age. The arrival at full Christian consciousness, after the settlement of her creeds and cultus, on the part of the Church of the middle ages, and the attempt at suppression, incident to her subjugation by the barbarous nations of the west, resulted in the second striking advance of Christianity. In the physical contest, the wild Teutonic warriors were superior. But a spiritual conflict necessarily grew out of the situation. The religion of Christ was compelled to assert itself or perish from the earth. All its powers were called into exercise, and once aroused it did not rest until the nations with which it had come into conflict were brought under its sway. Now once more there is a seething, boiling, overflowing of life. Christian enterprise seems to be approaching high-tide. The present boundaries of the Church are no longer able to hold in her energies. They are overflowing into the regions beyond. God grant that the flood may not be stayed until the knowledge of the Lord shall cover the earth as the waters cover the great deep.

The second indication that we have come to a time of great triumphs for the Kingdom of Christ, if we will but go in and possess the land, is found in the present attitude of the heathen nations toward Christian missions.

In the beginning of this century it was very difficult to gain access to the heathen. The disposition to send them the Gospel was to a large extent absent from the Christian Churches of that day. But even if it had been present in full force, it would have been found next to impossible to do so. "China was walled about." The ports of Japan were closed to foreign-

ers. Members of the East India Company threw every possible obstacle in the way of attempts to Christianize the people among whom they had established themselves for purposes of gain. Only a small part of Africa was known to explorers. Many of the Islands were inhabited by cannibals, who feasted upon the flesh of all strangers who fell into their hands, whether these had come to rob them or to bring them the unsearchable riches of divine grace. Among Mohammedans it was a capital offence to forsake the religion of the false prophet. And in Roman Catholic countries Protestant books and teachers were not at all tolerated. Asia and Africa seemed to be hermetically sealed to the entrance of Christianity. Three-fourths of the world's population was given over to idolatry; and no way seemed open to reach them and instruct them in the true system of religious thought and worship.

Nor were these the only obstacles to the progress of Christianity. In many cases the first influence of the Christian nations upon the heathen, with whom they came in contact, was hurtful. This did not result from the religion of Christ as it prevailed among them, but was the consequence of actions in direct contradiction to the precepts of that religion. It was not because they were Christians, but because they were so only in name that, for a long time, the European nations had a baneful effect upon the heathen. But the heathen themselves could not be expected to make this distinction. They attributed the vices as well as the virtues which they discovered in their visitors to their religious system. When the Africans were carried off into lifelong slavery, when the Chinese were compelled to open their ports to the deadly opium trade, when the North American Indians became the victims of intemperance, and the South Sea islanders were taught horrible practices by the sailors who touched at their shores; and all this by the same kind of people who were trying to introduce a new religion among them, that religion itself could not fail to fall under the ban of their contempt. Those among the heathen who were able and disposed to form a judgment concerning the moral value of Christianity

would naturally condemn it most severely, and exert themselves to the utmost against its acceptance. And this became a barrier, in the minds of the heathen, against the introduction of Christianity, far harder to be overcome than outward obstructions in the way of gaining access to them.

Some of the heathen also were so degraded that it was feared they could not be brought to grasp the simplest truths of the Gospel. Others were so wrapped up in their own philosophical and moral systems that it was probable they, like the Athenians of old, would look upon the exposition of the truth as the merest babbling. The caste system in India and ancestral worship in China were so interwoven with the social and family life of the people that it seemed an utter impossibility to establish Christianity among them; as these two things are of such a nature that they must be given up before a native of India or China can be received into the Christian Church.

No one, without special study of the subject, can have an idea how all this has been changed, mainly within the last half-century. Obstacles have vanished and barriers have been broken down in a way and to an extent that can only be accounted for on the theory of divine interposition. God ruleth among the kingdoms of the world now as of old, and giveth them to whomsoever He will; and He also restraineth the remainder of the wrath of man and maketh it to praise Him. The doors are now standing wide open the world over. The Christian missionary can go wherever he pleases, almost without let or hindrance, and preach the Gospel, and hearers are sure to attend him.

In India the East India Company was for a long time hostile to missions. One of the early directors said he would rather see a band of devils than a band of missionaries in that country. From 1792 to 1812 religious and educational labor was prohibited. Afterwards a new charter was given, in which it was provided that missions should be tolerated. As late as 1852 nearly four million dollars was contributed from the public funds to repair temples, provide new idols and idol-cars and support the

priesthood. All this is changed now. The East India Company was abolished in 1858, and all its powers were turned over to the English government, and since then missions have been encouraged. In 1873 the Secretary of State for India gave the following statement:

“The government cannot but acknowledge the great obligations under which it is laid by the benevolent exertions of those six hundred missionaries, whose blameless example and self-denying labor are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.”

In 1886 Sir Rives Thompson, Lieutenant-Governor of Bengal, said:

“In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the empire.”

The Christian religion has thus won for itself the commendation of the government. The respect of the influential and thinking men among the Hindus has also been secured. The Caste system is slowly breaking down. Female education is making rapid progress. Intelligent natives cannot help comparing the Bible with their own sacred books, and they must see its superiority. Superstitious rites are decaying. Widows no longer burn upon the funeral pyres of their husbands, and children are no longer flung into the Ganges. In 1880 the Christian population of India numbered upwards of half a million. The increase is in geometrical progression. The Christians grew twenty-fold in fifty years. To be a Christian now is to be respected. Christians take the lead in intelligence, morality and integrity. The idols of India, like Dagon among the Philistines, are falling to the ground before the Ark of the New Covenant. It is the testimony of Max Müller that he knows of no people so ripe for Christianity to-day as the East Indians. Keshub Chunder Sen says: “Christ, not the British government, rules India.”

Almost insurmountable difficulties formerly presented themselves in the way of missionary work in China. That country has a population possibly ten times as great as that of the United States at the last census. It extends through thirty-eight degrees of latitude and nearly twice as many of longitude, and has almost every variety of animal, mineral and vegetable productions. The people are industrious, frugal, polite and capable. They are proud of their antiquity. They are said to trace their history to three thousand years before Christ. Though the oldest nation in the world, they are as full of vigor and promise as ever. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest minds. They have a high type of popular education. Inordinate conceit is a national characteristic; and they are exceedingly exclusive, looking with contempt upon the people of other nations. It is said that they spend one hundred and eighty million dollars a year upon the worship of their ancestors and other forms of idolatry. Woman's condition among them is degraded. The birth of a daughter is regarded as a calamity, and many of the female infants are drowned or buried alive. Their language is one of the most difficult in existence for a stranger to acquire.

Years ago a slight trade sprang up between the Chinese and European nations, and it has been steadily on the increase. In 1807 Robert Morrison, the first Protestant missionary, landed there. After seven years of study and labor, he baptized the first Christian convert and completed the translation of the New Testament. In 1818 the whole Bible was given to the Chinese in their own language. But the government and all classes of people were hostile to Christianity, and every possible obstacle was thrown in the way of the progress of the Gospel. The wars between China and Christian nations have also at various times greatly hindered the work of missions. The final result of these wars, however, has been the opening of the whole country to missionary enterprises. The treaty of Tientsin, made in 1861, contains this clause:

“The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good: to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either a citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall, in no case, be interfered with or molested.”

In this treaty the Chinese wall of exclusiveness, like that of ancient Jericho, has been thrown down, and every man may go up straight before him and preach the Gospel. Dr. Gracey says: “Never before, since the world began, did one document so brief admit at once to the possibilities of Christianity so large a portion of the human family, or roll on the Christian Church so much responsibility.”

Twenty years ago, when Rev. Hunter Corbet, of Clarion County, Pa., went to Chefoo, in the district of Shan Tung, in the northern part of China, it was with the utmost difficulty that he and his wife found a lodging place. They were finally accommodated in an old temple through the good will of a kind-hearted priest. Now he and his numerous assistants can travel with great comfort and command accommodations anywhere throughout that large district of more than thirty thousand inhabitants. Mr. Burlingame, who was United States Minister to China for many years, tells us that intelligent men there no longer have any faith in the popular religions. And Dr. Williams, who spent thirty-two years in that country, believes that half a century more of Christian missions will evangelize and even Christianize the empire.

Great changes have also recently taken place with regard to the facilities for publishing the Gospel and establishing Christian churches in Africa. At the beginning of the century that country was almost unknown. The tribes on the coast had a well-founded horror of white persons, inasmuch as they had been carrying off their people into slavery for many years. In the

interior there was, if possible, still more hostility towards the representatives of Christian nations. Livingstone spent many years in exploring the country, conciliating the natives and opening a path for the missionaries, and at last, after forty attacks of fever, died upon his knees in a grass hut among the people for whose evangelization he had spent his life. The work which he began has been carried to completion by Stanley and others. Stanley bears testimony to the effect upon the savage Africans of the very attitude of prayer taught them by Livingstone. "I have been in Africa seventeen years," he says, "and I have never met a man who would kill me if I folded my hands." Wonderful strides have been made in methods of travel in that country in the last fifteen years. Stanley entered Africa at Zanzibar in 1874, and at the end of three years emerged at the mouth of the Congo, and thus completed the greatest step of African exploration. He could now, he says, in forty-three days after leaving Glasgow, be housed in his own station at Stanley Falls; and, instead of running a gauntlet for his life, his ascent of the river would be a constant ovation. The next ship that left England, after the news of Stanley's success reached there, carried missionaries to the Congo country. In his journey of seven thousand miles the explorer did not see a single man who had ever heard the Gospel message. Now mission stations are numerous, and many Christian denominations are concentrating upon the Congo Basin to carry on with speed and vigor the work of evangelization.

In the organization of the Congo Free State special provision has been made that no hindrance is to be thrown in the way of the Gospel. Upon this the representatives of fifteen nations—Protestant, Roman Catholic, Greek and even Mohamedan were agreed. One of the articles of the Association reads as follows :

"All the powers exercising sovereign rights or having influence in the said territories undertake to watch over the preservation of the native races and the amelioration of the moral

and material conditions of their existence, and to co-operate in the suppression of slavery, and above all, of the slave trade; they will protect and encourage, without distinction of nationality or creed, all institutions and enterprises—religious, scientific or charitable—established and organized for these objects, or tending to educate the natives and lead them to understand and appreciate the advantages of civilization. Christian missionaries, men of science, explorers and their escorts and collections, to be equally the object of special protection. Liberty of conscience and religious toleration are expressly guaranteed to the natives as well to the inhabitants and foreigners. The free and public exercise of any creed, the right to erect religious buildings, and to organize missions belonging to every creed, shall be subject to no restriction or impediment whatever.”

Thus India, China and Africa, the three most populous countries of heathendom, are open to the introduction of Christianity. The barriers which so long obstructed the Gospel have been removed through the enterprise and commercial activity of the Christian nations and through the zeal and persistence of Christian missionaries. These have regarded the command, “Go into all the world,” as imperative, and they have knocked at the closed doors of every nation, and have refused to take a denial, until, through their very importunity, the doors have been thrown open, and there is now free entrance for all. What has been said of the three great countries mentioned is also true of the others. Japan, until recently still more exclusive than China, is now free to the commerce and civilization of Christian nations, and many of her people gladly hear the word of God and are being received into the Christian Church. Burmah and Siam and the Turkish Empire, and Mexico and Roman Catholic countries, are to-day accessible to the missionary enterprises of the Protestant churches to an extent never dreamed of half a century ago. Obstructions have been removed and the way of entrance into heathen countries has been made plain through the progress of events, under the providence of God, in a manner truly aston-

ing. All doors stand open now, and a Macedonian cry comes from many countries to the Christian Church for help in solving the great problems of life and for that light which the Christian religion only can throw upon the question of man's destiny in the life that is to come.

A recent writer upon this subject says: "There is much in the present outlook to inspire hope and enthusiasm. It does seem as if Christianity had entered upon the third great Reformation—the era pre-eminently of missionary enterprise. As never before, the whole world is now open for the reception of the Gospel. Educational institutions are being established in every land. The amount of Christian literature distributed over the world is beyond calculation. The Bible, printed in two hundred and fifty different languages and dialects, has one hundred and fifty million copies in circulation, against five million at the beginning of the century. The number of missionary societies is tenfold what it was eighty years ago, and the number of converts from heathenism nearly fifty-fold. The facilities for intercommunication by land and sea, the diffusion of the English language, the great changes which have taken place in the governmental policies of the nations, the co-operation of the missionaries in heathen countries, and the growing spirit of unity and Pauline charity in evangelical churches, all point to the rapid spread of the Gospel."

A third indication of great success in Gospel missionary work, in the near future, is found in the progress already made, the character of the converts, and their liberality in contributing towards the spread of the truth.

The progress of the Gospel among modern heathen people more than equals that made in the early ages of its introduction into the world. Within a little over half a century the Sandwich Islands have been entirely evangelized. Sixty-five years ago they were full of cannibals. Now there are thousands of Christian Churches there. Madagascar, with a population of two and a half millions, has become, within seventy years, a Christian nation. In 1835 two Wesleyan Mission-

aries, Cargill and Cross, began their labors in the Fiji Islands. At the end of the first year 280 natives were added to the church. In 1885 there were over 26,000 communicants and 42,000 Sunday-school scholars. In these cases almost the lowest type of human beings was encountered. But, the Gospel once accepted, the people grew into civilized Christian communities. There are now half a million native Christians in India, and the Christian community increases at the rate of eight and a half per cent. a year, doubling itself every twelve years. At this rate of progress there will not be a heathen left in India in less than a hundred years. In China there are fifty thousand native Christians, and twelve thousand in Japan. In the latter country in the missions of the Presbyterian Union the increase was eighty per cent. in two years. If the same percentage of increase is kept up for thirty years, the thirty million people of Japan will be entirely Christianized. The total gain of converts to the Christian religion from among the heathen in 1886 was thirty-five thousand. The additions to the Church in heathen countries were thirty times more numerous, in proportion to the number of ministers employed, than in Christian countries.

It is well to remember also that in most cases it requires years of labor to get a start in a new field. When progress once begins success often comes with great rapidity. A striking instance of this is the "Lone Star" mission among the Telugus. At least thirteen years of labor seemed to have been spent there in vain, and it was proposed to abandon it. But better councils prevailed. Finally in 1878 the fruits of all those years of waiting began to be gathered in. Nearly nine thousand persons were baptized in forty-five days. Many similar instances are found in the history of missions. And it is not improbable that we will some time see a repetition of them on a large scale, so that a nation of Christians will be born in a day. The work of undermining the strongholds of heathenism is tedious and often slow. When the structures once begin to topple, their overthrow will doubtless be effected in a very short time.

It is sometimes asserted by those who are hostile to Christianity that many of the converts from among people who have been steeped for centuries in idolatry and vicious practices are far from being genuine Christians, and that such statistics as those given above are more or less misleading. But a little reflection will lead to a contrary opinion. In most heathen countries the public sentiment was at first and is still, to a large extent, decidedly hostile to the introduction of the new religion. Those who become Christians, in many cases, do so at great sacrifice. They often run the risk of social ostracism and loss of business. They offend their relatives and subject themselves to persecution and sometimes to death. Under these circumstances the timid and those only half persuaded will hold back and hesitate to come out on the side of Christ. Those who do declare themselves are, as a rule, thoroughly in earnest, more so, it is said by missionaries, than the adherents of the church in Christian lands. Many of them have cheerfully suffered the loss of all things for the love of Christ. The churches of India and China and Africa and Madagascar and the Islands of the sea, have their noble army of martyrs as well as the Apostolic Church and that of the Reformation; and similar results have followed.

When heathen converts are contrasted with their neighbors, who are not Christians, a marvelous transformation becomes apparent. One half the natives of Efaté are under the influence of the Gospel, the other half have not been touched by it. Mr. McKenzie, the resident Missionary, says "that in respect of natural depravity the Ephetèse are surpassed by none. They are cannibals, polygamists, intensely superstitious, ever at war, having no word for forgiveness. Every wrong is redressed by blood. Infanticide is common. Widows are strangled. Sons bury their fathers alive to be rid of them when they are old and helpless. They wear scarcely any clothes, and are indolent and sensual. But wherever Christianity has been introduced a wonderful change is seen. They come to the religious meetings decently clothed. There is a visible improvement in

their huts. Family ties are respected. Family worship is observed, and there are many instances of a thorough transformation of character." In Madagascar the Missionaries were told they might as well try to convert cattle as to make Christians of the Malagasy. But the people accepted the Gospel, and have developed into pious and intelligent followers of Christ. Sir Arthur Gordon, Governor of the British Colony of the Fiji Islands, says: "It is impossible to speak in too strong terms of the wonderful results, religious and social, which have attended the Wesleyan Mission in Fiji. The condition of the people is as different from what it was as can possibly be conceived. The people of Fiji are now a Christian people."

These heathen converts are among the most zealous and liberal people in contributing for the support and spread of the Gospel to be found anywhere. "Our converts give well" is the testimony of nearly all missionaries. "The noblest examples of self-denial, separation unto God, passion for souls, singleness of aim, evangelistic zeal, and liberal systematic giving, which have been found during this century, have been the outgrowth of missionary fields, and often of the most hopeless soil, previously rank with every unholy product. The new converts from the most degraded tribes have often put to shame the ripest fruits of our Christian civilization. Burmah has not only taken her place among the givers, but in 1880 ranked third in the list of donors to the Baptist Missionary Union—only Massachusetts and New York outranking her. Massachusetts gave \$41,812.72; New York, \$39,469.78, and Burmah, \$31,616.14. Fifty years ago in idolatry, they are now an evangelizing power! The Christians of Madagascar gave one million dollars during the last ten years for the spread of the Gospel. This island has become a centre of influence for the extension of the kingdom of Christ to the neighboring coasts. In 1834 the little Tongan Church on one of the Friendly Islands was blessed with a religious awakening, and the next year they sent missionaries to the benighted inhabitants of the Fiji

Islands. In the Society Islands a Missionary Society was organized in 1821. At the end of the first year the Raiatians had contributed produce to the value of \$2500. The first one thousand dollars contributed for the erection of the Protestant Episcopal Church, in Yokohama, was sent by the Christian converts of the Hawaiian Islands. There are converts in Japan so poor that when they change their residence they can carry all their possessions on their backs; and yet their contributions average eight dollars per annum. Two hundred and seventy Chinese, belonging to the Presbyterian Church in this country, gave \$720 in one year for Christian work. The Mission in the Hawaiian Islands was begun in 1820. In 1862 it was thrown upon its own resources and became entirely self-supporting. This church has made a total contribution of \$170,000 towards the spread of the Gospel in other lands. And these heathen converts are not only willing to give of their means for this cause, but many give themselves to the work, and endure hardness as good soldiers of Christ, with a devotion and self-denial equal to that displayed by the most earnest missionaries from Christian lands.

This liberality and devotion to the extension of Christianity on the part of heathen converts, is one of the most encouraging features of the work of Foreign Missions. The Gospel in these newly acquired territories, is manifesting the characteristic of leaven, attributed to it by Christ, constantly extending itself, and reaching out in a sublime effort to bring the whole mass of heathenism under its power. Its light is not put under a bushel, but upon a candlestick, penetrating farther and farther from year to year into the obscure and dark places of the earth. If the churches of Europe and America should withdraw their aid, it is probable that the work in India and China and Africa, though greatly retarded, would still go on, supported by the liberality and zeal for Christ of the native Christian congregations alone.

A great beginning has thus been made in giving the Gospel to the remaining heathen nations of the world. "No longer in

particular regions, but in all unchristianized parts of the world and among all races of men—among the highest civilized as well as the most degraded in colonies and independent heathen lands, even in the remotest coasts and islands, where hundreds of languages and dialects are spoken, the cross of Christ has been raised.” Now, for the first time in eighteen centuries, earnest efforts are made to carry the Gospel into all the world, and make disciples of all nations. The heathen countries are now covered with a network of missions, closer than that which covered the Roman Empire at the close of the first century of Christianity.

The Churches are attempting to convert the world to Christ. We may well stand appalled before the greatness of the undertaking. Without Divine aid it cannot be accomplished. But neither can a single soul be brought into saving relations with Christ without Divine aid. As some one has said, we should “expect great things from God,” and “undertake great things for God.” The success which has already crowned the work is a guarantee of final victory. We have every reason to persevere. Heathenism is not dead, but it is dying. What a glorious history would be that of the Nineteenth Century if we could add to all our other achievements that of bringing the remaining heathen nations of the world to accept the Christian religion before her cycle is completed.

In one view it may be said that the Christian Church has done nobly in inaugurating and carrying to its present success, the work of Foreign Missions. No doubt great credit is due on this score. But when we take into account the vast wealth in the hands of Christian Nations, the immense profits made every year, the large sums consumed in warfare and spent on luxuries and vices, which could easily be dispensed with, an annual contribution of ten or eleven million dollars for such a cause as this seems very meagre and pitiful. The war for the Union cost the United States Government nearly three hundred times that sum; and this is being cheerfully paid, and the Nation is still rich and prosperous. It is said that nine hundred

million are spent yearly in this country for strong drink. This is nearly ninety times as much as the whole Christian world spends for Foreign Missions. The average contribution to this cause in America is about fifty cents for every church member. Half our congregations give nothing at all. With these figures before us, are we not compelled to acknowledge that we have not yet gone at the work with much earnestness? We have only been playing at converting the heathen, as far at least as our contributions are concerned. Who can doubt also that when we once arouse ourselves, and give what we can, self-supporting Christian congregations will soon be planted all over the heathen countries! There is no want of men for this work. They have always been forthcoming in sufficient numbers as soon as the means were at hand for their support. We need more love for the souls whom Christ laid down His life to save, more zeal for the speedy triumph of His kingdom, and, as Dr. Christlieb says, "a conversion to the Lord's service not only of the heart and the head but also of the pocket-book."

## V.

### FALSE INDIVIDUALISM.

BY REV. SAMUEL Z. BEAM, A.M.

FALSE individualism, which involves the spirit of selfishness, grows out of a misapprehension, or a false conception, of the idea of liberty. This misapprehension implies a mistaken notion of the relation that obtains between liberty and authority. Authority seems to be understood as a sort of tyranny, on the one hand, and liberty, as the opposite extreme, which we may denominate lawless license, on the other. Wherever this idea is entertained, there is an effort to get as far as possible away from the restraints of authority, and this necessarily goes to the opposite extreme of antinomianism.

Authority and freedom are correlative terms, which may be illustrated by the physical forces of attraction and repulsion, or, perhaps better, by the centripetal and centrifugal forces of the solar system.\* These forces are diametrically opposed to each other, as the opposite poles of the magnet. Yet it is only because these two forces are in normal operation, that the planets are held in their majestic pathways, as they fly through space with amazing velocity around their common centre. While they are in *equilibrio*, or in even balance, all goes on in perfect harmony.

But if this equilibrium should be disturbed, so that one of these forces should be overcome by the other, the inevitable result would be disaster and ruin. The final consequence would, doubtless, be the same, whichever force might predomi-

\* See *Mercersburg Review*, for July, 1861, Dr. Gerhart, on the National Question.

nate. If, for example, the centripetal force should prevail in the case of the earth, it would be drawn, with irresistible force and velocity, into the sun, where it would be swallowed up and consumed. If, on the contrary, the centrifugal force should get the advantage, the earth would fly off on a tangent, and be precipitated into the depths of space, where it would certainly come in contact with some other celestial sphere, and both would be subjected to a common ruin. In these particular cases, then, there would be a "wreck of matter and a crush of worlds."

Now, reasoning analogically, we may say that authority and freedom in the social organism correspond to these two forces in nature. Authority is the centripetal force, continually tending towards centralization, concentrating all power in a central government, whether monarchic, aristocratic or democratic. Freedom is the centrifugal force, constantly tending away from the centre and distributing the power among the people in their individual capacity. If now there could be found a state or nation where these two opposite principles were honored alike, and each had its own proper rights, there we should doubtless discover a perfect state of society, where peace and universal harmony would reign supreme.

But if either one of these principles prevails to any great extent over the other, just to the extent of that prevalence, there must be disaster. Authority will become despotic; despotism will become oppression; oppression will become an intolerable burden. This creates opposition and rebellion, and often revolution. And whatever the ultimate result, there must be suffering, distress and ruin.

Freedom leads to a feeling of personal independence, and this feeling, carried to an extreme, ends very naturally in an effort to overthrow all authority, and the individual proposes to become a law unto himself. This, if allowed to prevail, would disintegrate society, create anarchy, where might alone would be the rule of right, and all would be chaos.

Happily for mankind, under a wise arrangement of divine

Providence, neither of these principles has ever completely prevailed over the other. But a study of history makes it apparent that they have in turn partially predominated in different countries and nations, neither ever maintaining the ascendancy, to the entire overthrow of the other. Yet the partial prevalence of the one or the other has often become the occasion of untold misery to the people. In the early ages of our race, and even till within a few centuries, the tendency was in the direction of centralization of power, except, perhaps, among fierce and lawless clans of barbarians and savages. The civilizations of Chaldea, Egypt, Greece and Rome, and of other less prominent nations of antiquity, furnish illustrations of this. The centralization of authority and power, in a greater or less degree, characterized these great world-kingdoms, and other more modern ones, which grew up on their ruins. With them the State was everything, the individual nothing, only as he could be used for the benefit of the State. Every man was required to contribute, in every possible way, to the interest and aggrandizement of the State, whatever might be the effect upon himself. The individual was held to be completely subordinate to the general welfare; his own rights were entirely ignored, and he was simply a slave among his equals. This principle held its ground under all kinds of civil governments.

Even republics, where we would naturally expect the opposite principle to prevail, were governed in the same way. But on account of the inequality consequent upon this centralization of power, there could be no real happiness or security. The idea of liberty, however, has always been maintained to some extent among the people, and in numberless instances their well-meant efforts to emancipate themselves have resulted in bloodshed. For those, who have authority in their hands, are never inclined to submit to deposition without conflict. And the antagonism, bringing the two forces into abnormal conflict, must necessarily result in disastrous consequences.

There is nothing, perhaps, more distasteful and hateful to

the majority of men than enforced subjection to despotic power. Many, indeed, hate even legitimate authority, and look upon it as a cruel tyranny. Hence in all the ages, there has been a restive and turbulent disposition to resist, not only unlawful and tyrannical, but also legitimate and just government. There can be no doubt of the natural rights of men to resist oppression. Many of the revolutions of the past, whether successful or not, must be conceded to have been justifiable. Doubtless, for the sake of peace, it is best to submit to lawful authority, even when we suffer injustice. But lawful authority has often been known to usurp unlawful power, and to use unlawful measures, to oppress the people or to accomplish some object favorable to those in power, but prejudicial, humiliating and injurious, to the interests of the people.

When such tyrannical abuse of the law becomes oppressive and intolerable, it is right for the people to revolt and emancipate themselves from the yoke. In fact, they cannot easily resist the natural impulse to rise up in their might, to crush the despotism, and to erect on its ruins a more liberal and popular government. Nothing but ignorance or a pusillanimous spirit of abjection, could long submit to a tyrannical abuse of power, which grinds the people to powder in order to gratify ambition, or to increase wealth, or to strengthen a power already too strong. The Declaration of Independence, and the Revolution which followed its proclamation, afford a striking illustration, both of the right of rebellion, and of a correct and true appreciation of the principles of human freedom. That revolution was successful, and subsequent history has proven it to have been a benefit to mankind. It gave a new impulse to the spirit of liberty in all lands, and much of the liberty now enjoyed in other countries, is indirectly the fruit of this. But the revolution in this case would have been right, even if it had not succeeded. The principle would have been precisely the same. There were real grievances to be redressed, which it is unnecessary here to enumerate. If it had failed, the oppressive power would have shown its superiority, and for a

time perpetuated its oppression, perhaps with increased cruelty. But in the end the rebellion would have been renewed. Right must eventually prevail.

But, again, rebellions are often unjust and uncalled for; in which cases the injustice is the same, whether successful or not. Only that success magnifies the power of evil and the ability to trample right to the earth. Our late rebellion is an example of this kind. Its object was not to liberate the rebellious States from tyranny or oppression, but to perpetuate a tyrannical and oppressive institution, which, the freedom-loving and right-minded people of the country deprecated, and sought, by enlightening the minds of the masses, to destroy through legitimate and just means. In this respect our rebellion was, *sui generis*, entirely unique in its character, its object being precisely the opposite of those of other revolutions. It had no grievance, except that the sentiments of the people were growingly antagonistic to an institution that perpetuated the barbarism of far less civilized ages and nations than our own. It was a war inaugurated, not in the interest of civil or religious liberty, but in the interest of human slavery. And yet the people of the Southern States would have contended that they were fighting for liberty—the liberty of keeping men in bondage. That is, they desired unrestrained freedom for themselves, which they might forever exercise, in enslaving others.

Many instances might easily be mentioned, in the course of history both of justifiable and unjustifiable rebellions. But in the cases named we have extremes. No revolution was ever more justifiable than that of 1776, and no attempt at revolution less so than that of 1861. These two examples afford good evidence that tyranny, on the one hand, and antinomianism, on the other, may reach greater extremes in the most highly cultured and civilized countries, than among barbarians and savages. This, perhaps, may be accounted for on the ground that from the high standpoint of Christian civilization, it is much farther to fall into either oppression or unjust rebellion than it is from the level of barbarism.

Still, in all cases of insurrections or revolutions, the idea of liberty, either true or false, seems to influence the people. But one chief defect in the popular mind respecting this idea, has always shown itself, more or less in the form of personal selfishness, so that individuals betray the desire of freedom for themselves to do as they please, coupled with the self-appointed right, to control the bodies and souls of others. This has unhappily shown itself even in men contending for religious liberty, who have betrayed an intolerance towards others most bitter and uncharitable. In proof of this we need only to refer to our colonial fathers, who, while seeking religious liberty for themselves, were ever ready to persecute others of a different faith.

There is, however, a true principle of personal liberty, animated by our holy religion, which it is every one's right and duty to promote by every legitimate means.

But as soon as one sets this against just law, legitimate authority, righteous government, ecclesiastical creeds, and the rights of others, he invades the inalienable rights of others, and inflicts on them the very injustice against which he claims the privilege of defending himself. He assails, not only the civil and social rights of others, but he attacks them in the sacred sphere of religion. This is characteristic, in part, at least, of the false individualism which we have defined as growing out of the misapprehension of the true idea of liberty. It prevailed in the "dark ages" of Roman despotism, for paradoxical as it may appear, while that was the period of centralized power, the popes and their legates claimed the personal freedom to rule all others, civilly and religiously, without any special restraints upon their own conduct. And alas! it took hold upon those who afterwards opposed popery. The Reformation period, the age, *par excellence*, of religious emancipation, affords illustrations of the false conception of personal liberty, where those who demanded it for themselves, were sometimes betrayed into an unwillingness to allow it to others. Even Luther, the Apostle of the Reformation, in the Marburg Con-

ference with Zwingli, and Calvin, the prince of theologians, in the case of the heretic Servetus, and Knox, the most intrepid of Scotchmen, in his contests with Queen Mary, each, in his way, shows himself to have been tainted a little with the idea that his personal liberty should be more free than he wished that of others to be. Each was a *little bit* popish. Still these great and good men, had truer ideas of liberty than many who preceded them; and to them, under God, we owe the great principles of civil and religious liberty for the people. Their exhibitions of individualism were only isolated, and not characteristic: for we know what great sacrifices they all made both for the temporal and eternal welfare of the people. Their lapses only show how liable, even the best of men are, to fall into extremes when provoked by antagonism.

But as religious and civil liberty afterwards advanced, this false individualism stalked by its side, ever ready to swamp it in the overthrow of Church and State, and to plunge society into anarchy. At the Reformation, which was a justifiable revolt against both civil and religious despotism, the centrifugal force of society began to assert itself against the overbearing and depressing predominance of the centripetal force. Power, we may say, had been concentrated in two centers, or *foci*, that is, in the popes, and, to a subordinate degree, in the civil rulers, who received their crowns from papal hands. Between these two powers, the masses of the people were crushed and ground to the dust, as between the "upper and the nether mill-stones." They were enslaved in body and in soul; and a close censorship was experienced over mind and conscience. Men scarcely dared to think their own thoughts, and much less to do anything without the command or the permission of their superiors. Such was the pitiable state of Europe all through the middle ages. The people were in a condition of pupilage. During the progress of the organization of the nations, and of their transition from heathenish barbarism to Christian civilization, they were in a sort of childhood, and, doubtless, needed the wholesome constraint of authority, as well as the right training,

which only concentrated power and wisdom could afford. The wild freedom of savage tribes, such as Goths, and Vandals, and Saxons and Danes, with whom might was right, and individual liberty degraded into lawless license, needed to be bridled and curbed, and the reins held with a strong hand. Their fierce warlike character required a good deal of modification before they could be settled down in permanent seats, and developed into orderly nations. A long course of disciplinary training was a necessity not to be avoided, if those widely scattered, and loosely connected peoples were ever to be cemented into civilized communities, and to receive a culture capable of fitting them for the great ends of life. With them the pendulum had long been held as by magnetic force at one extreme of the arc. It seems as if it had to make a full sweep to the other extreme, in order to teach the barbarians the principle of obedience to authority, and subordination to law. The Roman Church undertook a herculean task, when she began to train those lawless hordes of wild men, who had dismembered and shattered the Roman Empire into fragments.

But it is wonderful to contemplate the facility with which the Church exercised her authority, and the alacrity with which the savages submitted to it. With all their wild savagery, however, many of those tribes, especially those of Teutonic origin, appear to have done homage and reverence to their native divinities with an unusual degree of submission. And the authorities of the Church had the sagacity to perceive this pious trait, and took advantage of it. Accordingly she taught them that the Church was the representative and vicegerent of God on earth, and from this lofty standpoint she demanded their undivided allegiance and obedience. Had she contented herself with their submission to her spiritual leadership, and then educated them in the duties of personal religion, and while demanding obedience, taught them the worth of true freedom, there is no doubt but that the middle ages would have glowed with a brighter splendor on the pages of history. As they submitted, however, to the spiritual yoke, the Church gradually

extended her authority over their temporal affairs, setting rulers over them, who willingly aided in riveting their chains, till they were bound hand and foot. As authority thus became firmly established over the souls and bodies of the people, the Church, instead of educating and enlightening them, exercised it in keeping them in ignorance, constantly enforcing the one principle of unquestioning obedience. Disobedience and complaints were met only with frowns, penance, or punishment. Such a state of affairs could not continue forever. The human mind is so constituted, that it cannot always be kept in a state of tutelage. Childhood must pass away, and the mind, grown to manhood, even in great ignorance, has its inward, and perhaps inarticulated yearnings after freedom. And these yearnings will eventually burst forth in efforts for emancipation from thralldom. So we actually find, that during all those ages, of enforced ignorance, and blind servility to tyrannical power, individuals arose by the force of native genius, and personal effort, above the condition of the masses, and endeavored to disseminate light. But as the popes felt that the dissemination of knowledge would be inimical to their interests, and menacing to their authority, they frowned down reformers, sought to extinguish the dimly burning lamps of science, persecuted rising intellects, and executed heretics by the power of the sword, which they claimed, was put in their hands for the punishment of such evil doers. And more than this, the Church used the civil authorities, which grew up under her training, to aid her in keeping the people in subjection. Here was concentration of power. Here the centripetal force was largely predominant, and would eventually have destroyed every vestige of human freedom and intelligence, if its power had not been checked and counteracted, by the spirit of freedom which still ever and anon asserted itself in individual men. Many of these were persecuted to death. But "truth crushed to earth will rise again."

The Renaissance of letters gave a mighty impulse to the human mind, and men, in spite of adverse authority and persecu-

tion, persisted in exercising the right of free inquiry, till the way was prepared for the greatest revolution in the interest of religious and civil liberty that the world has ever witnessed.

Certain great minds instructed in arts and sciences, could not fail to see that the rights and liberties of the people were trampled under foot, by the very power whose duty and province it was to vindicate them. Science upset many false theories, and opened the way to broader ideas and grander principles than the church vouchsafed to teach her children. Along with this advance of intellectual culture, the spirit of freedom revived, and with it also courage to oppose the reigning powers. The tyranny, both of popes, and emperors and kings, was attacked. It was satirized, caricatured and denounced; and though such writings were condemned, outlawed, and burned, together often with the writers themselves, still the work went on: and soon the light, hitherto confined to the learned, now dawned upon the minds of the people, which could be kept in darkness no longer; especially since the invention of printing facilitated a thousand-fold the spread of light and truth. In consequence of this revival of the human mind, the smouldering embers of freedom, never entirely extinguished, began to glow in men's hearts, ready, especially in Switzerland and Germany, to be kindled into a blaze, as soon as some bold leaders should arise to apply the torch. Such leaders arose in Zwingli and Luther; and soon the fire of civil and religious liberty was burning in all parts of Switzerland, Germany, France, Holland, and the British Isles. Magna Charta, extorted from King John in a former age, in England, was a noble monument to the spirit of liberty, and served a grand purpose in the Reformation period, and still is, under God, the palladium of freedom among English speaking peoples.

At the Reformation, the centrifugal force was already carrying the pendulum towards the other extreme of the arc.

Could it have been held in a central position, it would doubtless have been better for the Church and State. But in all human relations one extreme seems to beget another. It is

true, the movement of the pendulum often requires centuries to reach its limit; and so now, after more than three centuries the principle of freedom, right in itself, is running mad, and many, under the name of liberty, are seeking to get away from all authority. This is simply a return to barbarism, no better than that of the savages of the early ages. Except in isolated cases, the movement has advanced by slow degrees, until within the present century, when it received an accelerated velocity, which at this time seems to be carrying men with mad and headlong rapidity towards anarchy and ruin. The idea of freedom has degenerated into individualism. This appears to be coming into fearful and uncomfortable prominence among all nations, not excepting our own America. Indeed, it may be said that in America, this false spirit of individual independence is in advance of the same spirit in other countries. It has here greater facilities and fewer obstructions to its growth and development than it has in countries less free.

We might almost assert, that this aspires to be, if it is not already, the reigning spirit of the age. The pendulum has almost reached the extreme of the arc towards independency and lawless license. The centrifugal force is growing into power, and threatens to destroy the established order of things, to disrupt society, and to inaugurate a reign of terror.

False individualism, as already intimated, began to appear in the Reformation period. It came out in division, and then in sectism and congregationalism. Then followed denial of ecclesiastical authority, then denial of creeds and repudiation of symbols of faith. Even the Bible, as among the Quakers, is made secondary to every man's "inner light." Here surely is enough freedom for the most individualizing mind, in religious affairs — enough, indeed, for the baldest infidelity to enjoy.

The same bad principle is further promoted by the civil compact theory, according to which civil government is only a compact or a contract, the parties to which are the individual

citizens who are supposed to concede certain rights to each other, and then combine to defend them against others. Government, as an ordinance of God, with powers ordained by Him, is ignored, and individuals imagine themselves entitled to hold to the compact, or violate it, just as they please. They are not apparently conscious that personal liberty, in the true sense, includes obedience to law, and the acknowledgment of authority as coming from God. *Vox populi* is conceived to be *vox Dei*, unconditionally, which is a heresy and falsehood, unless the people vote for God, and honor His institutions in the world, viz.: the family, the State and the Church. The only real liberty is the liberty to do right, and not to do wrong, either to ourselves or others. But false individualism as now developing in the form of Socialism and Anarchism, is subversive of Church, State and family, and can work only injury to its advocates. And not much wonder, since men affected with this miserable travesty of freedom can "speak evil of dignities" without scruple. With them the family relation as a sacred, divine institution, is set at nought, men "giving themselves over to fornication," and these "filthy dreamers defile the flesh, and despise dominion." They "corrupt themselves in those things which they know as brute beasts." "They are raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever." "These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." \* It seems as if St. Jude had a prophetic view of a large class of men who would arise in this latter half of the nineteenth century, to threaten the peace and safety of Church, State and family, and the subversion of the social organism. Nothing better can, of course, be expected from the ungodly world; but, alas! the Church seems compelled to suffer from the contaminating and demoralizing presence of "men crept in unawares, who were before of old ordained to this condemna-

\* Jude 7, 8, 10, 13, 16.

tion, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Saviour Jesus Christ." \*

Free thinking is run to seed, and bearing its evil fruits in free doing. And these bad fruits are visible almost everywhere, in efforts to break down existing institutions, the good and the bad together. Like the "destructive critics" of the Bible, they seem to revel with malignant pleasure in the ruins their hands have made.

It is useless, however, helplessly to lament over such calamities, or to shed fruitless tears, or to turn pessimists and give up in despair, as if life was no longer worth living, or as if nothing can be done to remedy the evils complained of. The Judge of all the earth still reigns, and HE will do right.

And, besides, it is a hopeful circumstance that men of moderation and solid sense are beginning to apprehend the danger, and are looking up the causes in order to discover a remedy. There is, as before intimated, a tendency in human nature to swing from one extreme of the arc to the other. The oscillative antagonism between the two forces of authority and freedom, unless controlled by moderation and reason, carries men, as by an irresistible power, to one or the other extreme. This we believe to be the consequence of sin. Sin, in its very essence, is destructive of good. It is destructive because corrupting in its influence, and we know that corruption means death. In this view of the case, it is clear that the only remedy is the regeneration and conversion of men to Jesus Christ. For nothing can work a radical change for the better but an infusion of the spirit of the gospel.

But the tendency of human nature to extremes, while it is the fruit of sin, is not necessarily irresistible. "Each man is tempted when he is drawn away by *his own lust* and enticed." † But he need not give way to the temptation; for St. James intimates his ability to resist when he says: "Blessed is the

\* Jude 4.

† James 1: 14.

man that endureth temptation,"\* which means, evidently, that he successfully resists it.

But, on the contrary, this tendency of human nature can be strengthened and fortified by means of cultivation. We start out, for example, in a certain direction, with a certain object in view. We may be very moderate in our views and unselfish in our aims; but we soon find ourselves confronted with opposition. Perhaps we are severely criticized, and obstructions are laid in our way. At first, perhaps, we try to explain, or gently endeavor to remove, the obstruction. We fail. Then we grow anxious, zealous, determined. Antagonism sharpens our steel; we rush hotly into the battle, strike down the enemy, and then, flushed with victory, we rush on, madly on, till we have gone far beyond our original intention. Such especially is the case in matters of universal interest and importance.

Such is the question of human freedom. Long ago this great principle reached its end in America. We have always, under our present Constitution, enjoyed free country, free speech, free religion, free everything. But men were not satisfied with all this freedom. The struggles through which it was won have set some men mad. They still rush on for new conquests in the same direction. They have grown restless under mild law, manifest a disposition to evade it or set it aside, and are unwilling to brook restraint of any kind. This disposition is fostered and cultivated by the press, by travelling lecturers, and sometimes, by the pulpit and the Church. Political papers, often in the most scurrilous way, caricature government, disparage laws, belie officials, and, in short, ridicule or slander by wholesale, in order to advance personal or party interests. Independent religious and semi-religious periodicals fill their columns with extreme views of personal liberty and free thinking, both as regards civil and social and religious affairs.

Creeds or symbols of faith are held to be "relics of by-gone

\* Chap. 1: 12.

ages" and instruments of spiritual bondage, fit only to be denounced and repudiated; and men must be left to think for themselves and exercise their private judgment without restraint. Church authority is set at nought, and the exercise of discipline is characterized as religious persecution. A man who errs from the faith, or defies the church judicatory whose laws he has pledged himself to obey, and to whose authority he is justly held amenable, is held up as a martyr for freedom, and his words "as sweet and Christian as man ever spoke." If he happens to be a renegade Romanist, he gets all the more glory, although he shows no sign of turning Protestant. He is the champion of that kind of individualism which knows no law for the Church, and is devising means to subvert the laws of the State and to revolutionize society. The rostrum is also used for a similar purpose. Lectures and harangues are addressed to promiscuous crowds, wherever they can be gathered, for the tacit or express purpose of exciting the worst passions of the multitude against rulers, against just laws, against employers. Sedition and rebellion are on their tongues; the ignorant and vicious are stirred up to perpetrate arson and murder, and under such teaching many have come to believe the devil's lie, that they are legitimately contending for their personal or individual rights.

Under such blind leaders of the blind, the sanctity of the marriage bond is desecrated, and that sacred tie itself is ruthlessly broken, whenever one thinks his personal liberty is restrained thereby. Unchastity, impurity and moral filth, are practiced in vindication of "individual rights," in defiance of all law, whether human or divine. Intimately associated with, and the chief stronghold of, such antinomianism, is the hydra-headed saloon system, which furnishes the council-chambers where vices are practiced, and crimes concocted, and in many instances, committed by individual freemen.

We do not mean here to assert that all editors who advocate immoderate views of freedom, or that lecturers who declaim against real or supposed grievances, or that churches that re-

puddate creeds and set aside authority, are wholly responsible for the logical consequences of their extreme views. Many are so blinded by the supposed excellencies of their pet theories, that they fail to see the evil connected with them. The fatal results of their work were not foreseen, and hence, while advocating what they believed to be a good thing, they have unconsciously fostered and nourished an evil spirit, which threatens to destroy the very freedom for which they contended. We know that many, who hold "advanced theories" heartily deprecate their logical consequences, and lament the vices and crimes committed under the sacred ægis of Liberty. And yet the cry continually goes up: "Private Judgment!" "Individual liberty!" "Personal rights!" etc., etc., from many who personally obey the laws and respect the rights of their fellow-citizens, or fellow-Christians, as the case may be. Of such persons, we may sorrowfully repeat the old saying: "The heart is better than the head," the practice is better than the theory. But it is strange that they do not see the connection between their false theories and their logical results. It would be well, indeed, for such men to consider their theories and to modify their views. If, along with our American ideas of freedom, we would allow the Church to exercise a *little* authority over its members, the State over its citizens, and owners over their property, we might accomplish far more for the general welfare than we ever can by advocating lawless license. In advocating human freedom or individual rights, it would be eminently proper to remember, that there are limits even to these "inalienable rights." "Life, liberty and the pursuit of happiness" are undoubtedly divinely-given rights. But government is also divine. And those rights are entirely compatible with submission and obedience to well-ordered government, to which every man is amenable, and by which he is protected in the enjoyment of his rights. Hence it is an unlawful stretch of freedom when any one attempts to maintain himself independently of law, and undertakes to do as he pleases. It is, moreover, universally the case that this false individualism

repudiates the doctrine of responsibility. Conscience—that divine monitor which God has implanted in every human soul as the representative of His authority and will—is silenced or treated with contempt. God is not in all their thoughts, and they are governed by no law but their own perverse wills. They are not troubled with questions of morality or religion. Whether their course tends towards the happiness or moral elevation of mankind, is a question that does not concern them. “The laws of our religion tend to the universal happiness of mankind;” but they have no interest for “personal liberty” men.

All that they desire is to have their own way, whatever its effects upon the rights of other men. Their desire to advance self-interest, misled by the false theory of individual rights, ignores the philosophical truth, that “the surest method of advancing one’s interest is to observe, with religious propriety, the obligations of morality.” They, however, not only disregard this rule of morality, but directly violate the divine command, “Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit

adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." \*

False individualism sets aside all this, violates it in letter and spirit, forgetting, or not knowing, that one man's rights end where another's begin, and that in our social and civil relations our rights are mutual; and a man enjoys the greatest freedom when he cheerfully obeys good and wholesome laws.

But the highest freedom of all is enjoyed only by those whom Christ sets free, for if "the Son shall make you free, ye shall be free indeed." † When His truth has made one free, he has little trouble in submitting to the authority which God has placed over him. His chief concern will then be, not how to promote his own personal freedom, to the detriment of others, but how he can use his freedom for the promotion of God's glory in the world, and for the advancement of mankind in all those material, moral and spiritual interests, that together, make up the sum of human happiness.

\* Rom. 13: 1-10.

† John 8: 36.

## VI.

### CHRISTOLOGY AND BIOGENESIS.

BY REV. I. E. GRAEFF, D.D.

THE Apostles' Creed is the confessional oriflamme of Christologic faith. As a formulary, it is a historical growth. It did not come to its present rounded evangelical summary in a day, or in a year, or in a few decades of years. It took centuries of time to bring it to its present shape and character, although it is in fact only a brief rehearsal of the Christology of the New Testament. And if we study it in the light of its own history and together with the other ancient œcumenical creeds, we get a glimpse of the stupendous struggle of the early Church for purity of doctrine and soundness of faith, as against the ever-shifting heresies of primitive times. The facts and dogmas of the Creed stand out in history as the grand central force of human progress. Around these the current economic issues of the times clustered, and from them they drew their world-saving religious and moral potency. And though Christendom was not at all times a unit in Christologic opinion and belief, the growth of evangelic culture and Christian ideas was never interrupted. Therefore, in the face of all the heresies and wrong methods of the defenders of His cause, our Lord gained victory after victory, and brought the leading nationalities of the ancient world into His fold.

The conflict is not ended. The day is not yet come when the Church Catholic is a complete unit in its Christologic genius and faith. With very many of those who bear the Christian name there is but little sense of the true distinctive

character and aim of the person and work of Jesus. The gospel proclaimed from the pulpit is largely more the gospel of the world and of the carnal mind than that of Christ. The literature of the day, religious and irreligious, is full of the spirit of a carnal self-reliance and of an impossible self-helpfulness. The historic movements of the day all show signs of being more or less under the pressure of estrangement from Christ as the author of a new creation and the fountain of a new spiritual life, and yet we would err seriously if we would take these wayward tendencies to be anything more than one side or aspect only of our modern progress. The most profound sympathies and convictions of the age are, after all, positively and soundly Christologic, and these shape the reigning worldiness of the times to answer the broader and broader flow of history. Evidently the secular tendencies, now so prominent and so strong and seemingly so hostile to Christ and His kingdom, are surely working together for good to the cause they antagonize. It is not long since the earnest champions of science started out with the intention of demonstrating the spontaneous generation of life. They worked hard while Christian believers were in fear of their success; but no such success crowned the efforts of the champions of nature. After years of investigation and experiment, they come forward and say that there is not a shred of evidence that life has come but from pre-existing life, and that therefore the old idea that life only begets life is victorious. Nevertheless, these scientists have done a good work, and that for Christ and His cause. They have furnished new arguments for the defence of the faith, and they helped to dig the channel of Christo-centric convictions deeper and wider than it was ever before. They have done their share towards fixing and defining the necessity of a new spiritual birth by living contact from the divine realm above, in order to reach from the world of nature and of human kind by growth and progress a holy and a celestial individual and social destiny. If they did, indeed, search for weapons to destroy the foundations of the faith, then have they

been led plainly to develop facts that will help to strengthen these foundations with telling effect.

Biblical criticism is not just what it was in the near past. Christ is more fully depended upon as its central force and argument. Schleiermacher, in his day, hit upon the happy idea of bringing the personal Christ of the New Testament forward as the main argument against modern skepticism in defence of the gospel narrative, and it is well known that the criticism, at which he leveled his masterly blows, staggered under the attack and failed to recover from its effects. No such narrative as that of the four Evangelists was ever produced by writers of fiction, and no such character as that of Jesus could be accounted for except on the basis of His divine-human personality. This was the challenge boldly given to the destructive methods of the skeptical critics of the last century. This brought the orthodox theology squarely into the Christo-centric current, and gave it a new turn for world-historic success. And now comes the failure of spontaneous generation in the hands of scientists and the consequent victory of Biogenesis, and this triumph of life from above only is adding tenfold to the force of distinctive Christian thought and culture as over against the reigning materialism.

Spontaneous generation, as we now have come to know, is nowhere possible. Life can only come from life. The dead atoms of the world of matter will remain dead, unless the touch of life comes down from the kingdom of plants and lifts them up into its own sphere. And so the plant will not pass across the gulf upward into the domain of the animal, if it is not raised by the animal first coming down to it and taking it up to its own level. And this same law, it is seen and felt, must run into and rule in the higher sphere of manhood and of mankind. Nature here also must be aided and taken up by that which is above nature, if the natural man is to become spiritual and rise to the divine dignity and destiny of Christian manhood. And if the theology of the day is yet at variance with this new turn in historic issues, it is plain that it will be con-

strained to come to time by both scientific and social necessity. Spiritual life is no less a fact than natural life. This fact cannot be ignored, and it cannot be accounted for in the face of biological science except on the principle that it was begotten and is brought to growth by the historic energies of the Spirit of the living God. It is at this juncture of the divine and the human in the spiritual genesis of the race that theology and biogenesis are brought face to face, and where they will freely combine as a central historic force to meet the progressive issues of the age.

Henceforward divine revelation, in its specific Biblical sense, will not rest as heretofore on the *ipse dixit* of the Scriptures and the principle of divine authority, since it will have more than ever before the joint support of natural science. The law of life, reaching from the higher to the lower in nature, is a revelation from the higher to the lower without which the lower must remain in total ignorance of the existence and condition of the higher, and of its own capacity or destiny to be lifted into that higher condition. And this same law is now clearly marked out as necessary and in force for man, in his aspiration for the knowledge of the divine and the spiritual. Analogy of phenomena justifies and demands this conclusion. The touch of life from above can be nothing less than a revelation to the strata of creation to which it comes down. And according to this analogy the natural man must receive a spiritual birth and a higher heavenly knowledge by the power of a new divine life. The double economy of the Old and New Testament is such a manifestation from the spiritual world above, for the purposes of supernatural knowledge and a spiritual destiny. This revelation, in its earliest stages, came by spiritual inspiration, prophecy and type; but its main central force was life. This life was made to centre in Christ, who is both the life and light of the world. The economy that went before Him led to Him, and the economy that is by and after Him proceeds from Him. "He that hath the Son hath life, and he that hath not the Son of God hath not life." And so

he that has not the life of the Son of God has not the light of the spiritual world, and does not know the true dignity of human nature and destiny of mankind.

So, then, we are not under the law, with its shadows and its types; but we are under grace, since Christ, the Lord of life, is come. This is New Testament Christology. And it is the gospel of revelation all the way back to Paradise, and in the days of the law and the prophets it was the ruling factor of spiritual growth. But historic reality and fulfilment is the better lot of the covenant that now is, since God, in the person of His Son, is now the acknowledged living personal fountain of regeneration and a godly life. And here it is that the significance of biological science comes fully to view as a strong support of Christologic faith. Men must be born again, or they cannot enter into the kingdom of heaven. Christ said so to Nicodemus, and His person is the ever-prevailing evidence of this spiritual necessity. To this divine word modern science adds its testimony in proof and confirmation. It says: Life can only come from antecedent life, from God and the realm of the divine down to the realm of dead, inert matter. No human effort, without being drawn and supported by the new-creative power of the life of God in Christ, can bring man into and make him live and grow in the spiritual environments of the kingdom of heaven. The necessity of regeneration is therefore established, not by the *ipse dixit* of Christ and the Scriptures alone, but by the law of life as this rules in nature and the supernatural alike. Hence it is not the lot of man to grow better and better by degrees, by spontaneous development of the powers that lie within himself, until he gets up into spiritual manhood. Nature by itself knows no such rising progress; the law standing by itself had no such potency, and prophecy and promise added to nature and the law could not vivify the dead and create humanity anew. And even God Himself, as pure Spirit, did not make Himself the measure of regeneration; but He took into union with His divine nature the nature of man, and thus He made sinless manhood to man

the personal, tangible centre and source of spiritual birth. Jesus, the God-man, is real to the thoughts of the mind and the affections of the heart, and they that are ingrafted into Him by a true faith are saved by the power of His life.

The ancient Bible idea of a personal world-Saviour is grand, if it is taken as a poetical popular dream simply, since it involves the universal brotherhood of men and the ultimate complete unification of the race. To dream of such a thing merely and to long for its consummation with an ardent prophetic enthusiasm is to do vastly better than to run wild with Paganism in deifying the forces of nature and erecting perpetual barriers between the races, classes and conditions of mankind. And it is also doing vastly better than running with a carnal, grasping world, under the full glare of the light of the gospel and in the vigorous flow of the Christian ideas and usages of the age, after the things of this world and the present life only. That the economy, in the life of which the Scriptures of the Old Testament were produced, remained in constant possession of this Messianic idea from its inception to its close, is a sublime evidence of specific divine guidance in the history of His people Israel. To this people, and through this people, revelation came, not by natural forces alone, but by the union of divine forces with the forces of natural manhood. So says the Word of God, and the voice of Biogenesis responds with a potent historic Amen to this authoritative decree from the divine realm above. And the personal Christ has taken His place in history as the one individuality in Whom all these Messianic hopes and promises are fulfilled, and hence ancient prophecy and modern science meet in Him as the primary source of life and light. And so then, as by the help of God in Christ Jesus humanity comes to the knowledge and experience of its Christologic destiny, will it understand and use the energies and resources of nature for its own higher ends.

No scheme that has ever been projected in the interest of human kind can compare with this plan of God's own founding. To none other has science come with such a freight of proof

and support, in the way of absolute historic fact and scientific necessity. Here we have by divine act the divine and the human in hypostatic personal union, just as we have life and matter and life and mind in organic conjunction in the spheres of the natural creation. Christology and Biogenesis are found to be twin-forces and factors in one grand universal scheme of historic progress and social world-growth. This is seen and felt in the rapidly advancing issues of the times. And now, as it can positively be said that "no change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life,"—so it may just as positively be added that "no organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of spiritual life." Yet, in our personal and common relation to Christ and to each other in Him as members of one spiritual household, the regeneration of man and of society is not only possible, but actually going forward.

All this is in exact keeping with the nature and freedom of personal life. There is no absorption or overwhelming of the individual, just as neither God or man is absorbed or deprived of personal identity in the person of Jesus Christ. With His personality men come into living contact in a voluntary, personal way, by faith and sympathy. The character of believers is moulded into likeness with the personal graces of the Saviour. This is very simple and is as easily understood as the moulding influence of one person upon another person generally. And then, in turn, individual believers shape the opinions and manners of society, and thus the life of Jesus becomes the life of communities and of nations, and the whole race is gradually lifted into the current of the new Christ-life. This is analogous to the course of life in nature and to the flow of sympathy among men, but it rises above these in that it is specifically divine in its origin and supersecular in its ulterior aim. The

law of life in Jesus Christ flows from a sinless fountain, and it trends towards a goal of sinless perfection and glory,—it is the union of the divine and the human for the purpose of glorifying the human into likeness with the divine.

It is not at all surprising that under this specific divine ideal of life, the nations which have come under its direct influence and culture, have been greatly advanced in religious and moral ideas and in the humane graces of Christian manhood. Neither need we wonder that that portion of the human family which has been enlightened and humanized by this Christologic touch of life and light from above, has risen to leadership, and is in a condition to change and shape the thinking and the usages of the race in accord with its own faith and culture. The Jewish economy was already a great force in this line of redemption. Its ideal of manhood stands high above the level of Pagan culture in its best form. But the actual dominion of this specific divine world culture was limited and weak and small, as compared with the secular world forces that did lie all around it in broad universal domain. It had to reach its own personal divine-human centre in historic fruition and fulfilment, before it could plant itself down as the one central life-potency, and new-creating energy, by which all barriers will be broken down and unity of aim and harmony of will restored and perfected in the earth. The personal Christ came in the form of a servant. He laid the foundation of His kingdom in self-sacrificing love. For this work He united the energies of the Godhead with the energies of manhood in Himself. Thus the life of the world came under the headship of the second Adam. This caused conflict and strife, but only that peace and harmony might come. And as the conflict went on, the grace of Jesus prevailed and the barbarities, and the cruelties and the wrongs of a fallen world were one by one dropped out by the way. And again this is nothing surprising, since it is only what the law of life in Christ Jesus makes necessary and sure. Jesus, the eternal Son of the eternal Father, came in the flesh, and in Him and with Him the world is lifted up into a heavenly-minded Christian brotherhood.

And neither is it a surprise that, in the flow of this great Christo-centric life current society has made such marked improvement in the secular affairs of life. To the ordinary popular mind these material improvements are by far more tangible than the spiritual forces, which lie back of them and by the plastic energy of which they have been called into the service of man. Mind was active long before Christ came, and that in classic force, and it was intensely active where the religious, moral and benevolent genius of the Mosaic economy had little or no influence. But it was not active as since on the high human level of Christian ideas with the high aim of Christian beneficence. It did not elevate the masses. It did not emancipate and harmonize the classes. It brought about no great moral change in the social relation of the sexes. It had not the power to point out the common brotherhood of men, and to set on foot a grand world-comprehensive scheme through which the common destiny of the human race could be reached. All this was changed when the personal Christ took His place as the second Adam and generic head of the race, and began the work of personal and social regeneration. Then it was that the life of the natural sin-stricken man was lifted into the life of the God-begotten sinless humanity of Jesus, and thus regenerated manhood was moved and enabled to reach down into the dark, dead resources of matter and of mind and to bring all these into physical, moral and spiritual servitude to humanity, both for the life that now is and for the life to come. And to this broad scope and temper of Christian ideas and aims must be ascribed the rising and ever-increasing material progress and supremacy of Christian peoples and nations. No biological solution of any kind will ever account for this broad world-historic advance and superiority, independent of the individuality and headship of the incarnate Redeemer. This individuality was the heart, the soul, the life of the culture, of the faith, of the sympathies and of the aims of Christian society. Jesus humbled Himself unto death, even the death of the cross. This was coming down only to rise and

be lifted into the office and dignity of world-Redeemer. The world has felt the vivifying impulse, and it has risen by the help of the personality of the glorified Jesus.

Yet in the face of this tangible overwhelming evidence of the plastic power of Christ in history, the selfhood of the age is largely averse to this orthodox Christologic solution of the great life and world problem. The culture and secular life of Christendom have long been striving for freedom from dogmatic Christian control and guardianship. This is no doubt involved in the very nature of individual and social progress, and hence it may be taken as a necessary phase in the growth of Christian manhood. This growth takes in nature as well as the supernatural, and in the organic conjunction of the two factors must it work out its rising destiny. Hence the effort of natural manhood to bring about the regeneration of the individual and of society by spontaneous energy, is simply self-action under the impulse of the genius of Christo-centric progress. In this way science and secular energy have helped immensely to quicken and broaden evangelic thought and culture, and have made the sweep of the Christian economy doubly effective and magnanimously generous and triumphant. If, therefore, spontaneous selfhood is seemingly too prominent in our current thinking and effort, there is not only no cause for alarm but reason rather for stronger hope and increasing confidence. The law of the life of the age itself will take care of the issues of the day. The effort to prove that matter has produced life and that it is therefore the mother of the mind also is given up. Scientists come forward and say that, for the present, at least, it must be abandoned as a failure. But this failure is a step forward in the Christian experience and power of the age, and thus spontaneous selfhood is once more confronted with the historic necessity of reaching its aims in accordance with the genius of Christo-centric thought and usage.

And now let it not be forgotten that Christianity is life. It is not theory and dogma of a fixed procrustean character. Though perfect in itself from the start, it must grow in the

world and in the thoughts and the lives of men. Hence it is work as well as faith, doing as much as believing and hoping. And in these modern days it is especially required that the followers of Jesus guard against the danger of defending their faith in a blind, dogmatic way. Warm-hearted Christian activity in the cause of humanity, for Christ's sake, will go far to win for Him larger and larger consent to His beneficent headship as Saviour of the race. On this line Christians are bound to wage the great battle for the unification of the race. And no matter what hostile forces may marshal their hosts against the advancing tide of Christian life. Christianity has the key to the problems that will have to be solved. It is the inside of the historic economic ring. It has rooted and fixed itself as the core and marrow of the world's life, and it has come to glowing vigorous manhood in the lapse of time. It can therefore afford to be free, and liberal and generous in its intercourse with the native energies of all the secular realms and individualities, and yet sacrifice none of its own high prerogatives as the supreme spiritualizing factor in the universal kingdom. By this coming down and going out into the highways and along the hedges will it constrain all to come in and sit down at its own royal feast in the marriage chamber of the Lord. And if perchance occasionally a guest should get into this sacred enclosure without the wedding garment, he will be easily eliminated, as the better humanities of the Christian life of the age will suggest or decree. Thanks be to God that, in the marriage chamber of the Lord of life, an unworthy guest may be a blessing rather than a curse.

All this indicates a grand crisis in modern thought and usage, and a broad, sublime, world-comprehensive triumph of the kingdom of heaven.

## VII.

### THE LORD'S DAY, AND THE LORD OF THE DAY.

BY REV. C. Z. WEISER, D.D.

"The Sabbath was made for man, and not man for the Sabbath. THEREFORE the Son of man is Lord also of the Sabbath."—(MARK ii. 27, 28.)

"Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, THE LORD REBUKE THEE."—(ST. JUDE i. 9).

It cannot have been a mere series of remarkable coincidences that the Pharisees, Scribes and leaders in the Jewish Church and Commonwealth, in Christ's own day, should have brought the sevenfold charge of SABBATH-BREAKING against Him. Nor could it have been only accidental that the four Evangelists, Matthew, Mark, Luke and John, did, each and all, record one or more of the incidents and occasions on which the charge was made. We can only account for both facts by supposing that He and they were moved by some design; He, in so repeatedly challenging the accusations, and they, in so carefully noting the several occasions and circumstances.

Nor need we long wonder what that design was in the case of Christ and His reporters, if we compare the original intention which moved the mind of God to institute the Sabbath, on the one side, with the current view and manner of observance, on the other. He tells us that "the Sabbath was made for man,"—for the good of mankind, for the physical, mental and moral good of the race in time and eternity, whilst the interpreters of His day had directly reversed the rubric by teaching that "man was made for the Sabbath,"—as a burden to bear, or as a yoke to wear. The popular proverb: "Man eats to

live; he does not live to eat," at once illuminates the contrast between God's mind and the mind of His interpreters in reference to the Sabbatical institution.

Manifestly, then, the ruling motive, on the part of Christ no less than that of the Evangelists, was to teach the chief actors of that day and of later ages, that *He came to breathe once more the original divine Spirit into the Sabbath*. His terse, clear *dictum* warrants us to maintain this proposition: "THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH."

If we come to inquire for the ground on which the charge of SABBATH-BREAKING was based, we discern the fact that Christ had done certain remarkable works on the SABBATH, which stood in direct conflict with the current view and habit of His times, so far as it pertained to Sabbath observance. He had done seven acts which defied the reigning customs and traditions of their holy day. He had 1) healed a withered hand (Matt. xii. 10; Mark iii. 2; Luke vi. 6); He had 2) cured a man of leprosy (Luke xiv. 1); He had 3) restored a bed-ridden woman to health (Luke xiii. 11), He had 4) made a lame man walk, leap and dance (John v. 1); He had 5) made a blind man see (John ix. 1); He had 6) allowed His disciples to pluck corn from the ear in the open field (Matt. xii. 1; Mark ii. 23; Luke vi. 1); He had 7) done still another sanitary work, the details of which are not reported (John vii. 21, etc.). Here we have a cluster of works all done on THE SABBATH! And on this sevenfold violation of their Sabbatical traditions was based the standing charge: "*This man is not of God, because he keepeth not THE SABBATH-DAY*" (John ix. 16).

If we call to mind the rigorous rubrics in vogue concerning the observance of the SABBATH,—e. g., that no fire was to be kindled on the hearth; that no sticks were to be gathered (Num. xv. 32–36); that but the shortest distance was to be gone away from home; that treatment for the sick was only allowed in cases of dire extremity (Luke xiii. 14),—we will not be surprised at the promptness of the Pharisees and Scribes to

accuse Him of SABBATH-BREAKING. His habitual Sabbath cures and Sabbath tolerance seemed, in the eyes of the guardians of faith and morals, blasphemy outright, and unless we assume now that Christ meant to trifle with the public opinion of His day; that He delighted in proving Himself odd or eccentric; that He purposely provoked the men and teachers who sat in Moses' seat, and that He designedly disturbed the peace of society, we must predicate some such high motive as the *orienting of the SABBATH*. And as we dare not suspect Him of being actuated by a motive so low, because of His nobility of character and exemplary conduct throughout, we are shut up to the conclusion that only such an ultimate goal was aimed at on these seven different occasions.

His motive may likewise be established from His own two-fold declarations: "THE SABBATH was made for man," etc.; "*therefore* the Son of man is LORD also of THE SABBATH."

This "therefore" is a *copula*, and serves to connect the two links in a chain. A "therefore" pre-supposes a "wherefore." The conjunction, accordingly, has a tremendous force and emphasis in this connection. Let us read it in the form of a syllogism:

"THE SABBATH was instituted for the good of mankind."

"The Son of man would secure good to mankind."

"THEREFORE the Son of man is LORD *also* over the goodly Sabbath."

The Pharisees and Scribes keenly discerned His logic. Whatever opinion we may entertain of those men, they were certainly not slow or dull of comprehension. They discerned His claim to the MESSIAHSHIP lurking in His premises. Hence they so stoutly resented such a claim, well knowing that if *that* were conceded, the conclusion must follow. "Let it be conceded," thought they, "that He is the MESSIAH; how may we then deny His Lordship over the SABBATH, or over any other ordinance of Moses, the Prophets, or of God?" THE MESSIAH was for them the incarnation and embodiment of universal sovereignty or Lordship over all things; to grant Him that, would

necessarily involve the mastery over the SABBATH too. "*Therefore* the Son of man is Lord of the SABBATH *also*." Wherefore, or why, is such a Lordship involved in the proposition: "THE SABBATH was made for man?" Because the SABBATH was instituted as one of the divine means for the good and salvation of mankind; and as the MESSIAH is the source and substance of such salvation, He must necessarily be invested with a Lordship over the Sabbatical institution, in consequence of His universal sovereignty over every and all the means of grace. The only sure way, then, by which they could deny Him such an astounding prerogative, as the *Lordship over THE SABBATH*—their ancient, venerable and hallowed institution, the heirloom of Eden, perpetuated from Adam through Seth, and Enoch, and Noah, and Abraham, and Moses, and King David—was to dispute His title as MESSIAH. No one but He, surely, would pretend to touch, much less to change or control, THE SABBATH!

Strange as the charge of SABBATH-BREAKING must have sounded in the ear of Christ, "the Lord of the Sabbath," in the ear of God or the angels, against Him, by the mouths of such men, and strange as the sound falls even on our ears, still we cannot but note the keen sight of the Pharisees and Scribes. From their standpoint of unbelief as to Christ's Messiahship, the charge cannot be regarded as wholly groundless. Who but THE MESSIAH might in any wise interfere with their primeval holy day without blasphemy?

It is only in the blazing light of later events that it becomes easy for *us* to justify His authority and right, His Lordship over THE SABBATH OF God. It is only since His credentials have become illuminated and prove Him to be THE CHRIST OF GOD, "*the Lord of all*," that the force and emphasis of His "therefore" can be fully felt. Only in His far greater prerogatives does *His lordship over THE SABBATH* lie. "*All power is given unto me, in heaven and in earth. Go ye, therefore,*" etc. (Matt. xxviii. 18, 19). "All things were made by Him" (THE SABBATH, too!), "and without Him was not anything

made that was made" (John i. 3). "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the Head of the body, the church; Who is the Beginning, the First-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell" (Col. i. 16-19).

It is comparatively easy for us, we say, after all His claims to *universal* sovereignty have been substantiated, to acquiesce in His Lordship over THE SABBATH too. More especially again, since during the Christian era *all time* has so completely fallen under His *Lordship*, as that all instruments of writing, agreements, wills and testaments, books, letters and deeds of all kinds bear the *imprimatur*: "*In the year of our Lord.*" Since our chronology, or the reckoning and dating of every event and fact, started from His hard cradle in Bethlehem, why now think it a strange thing to accord Him a Lordship over *one* day, holy as it may be?

In the fact, then, that *Christ inspired* THE SABBATH *with its original divine soul, do we find the first step in the exercise of his Lordship over* THE SABBATH. This was the initiatory or preparatory movement towards making good the truth of His declaration: "THEREFORE THE SON OF MAN IS LORD ALSO OF THE SABBATH."

II. But Christ's Dominion over THE SABBATH was not to stop short with the Inbreathing of a New Spirit. Though this was the First and Greatest manifestation of His Divine Lordship, it must necessarily be followed by still other exhibitions. He himself tells us, that "new wine must not be put in old bottles," nor a "new patch on an old garment." This Inspiration of the Day could not but bring about a Transformation too. The New Spirit would naturally take about itself a New Day. It looked forward to a change from The Last, to the First Day of the week, from Saturday to Sunday, from The OLD JEWISH SABBATH to THE CHRISTIAN LORD'S DAY.

And this Transference we may properly regard as *The Second Step in the Exercise of Christ's Lordship over The Sabbath.*

As our Lord is ever consistent, He advanced as silently in His subsequent movement as He did in the primary. "He shall not cry; nor lift up, nor cause His voice to be heard in the street." (Is. xlii. 2).

"Not by Might, nor by Power, but by my *Spirit*, saith the Lord of Hosts." (Zech. iv. 6.) Here, as in a like work, "There was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." (1 Kings, vi. 7.)

The Great Transfer was brought about, under Christ's Divine Mastery, by *Ordering His Four Triumphal Acts to Fall upon the First Day of the Week*, according to the New Testament Record.

These Four Triumphal Acts in Christ's History were:—

1. HIS ROYAL ENTRANCE INTO THE JEWISH CAPITAL.
2. HIS SELF-RESURRECTION FROM THE DEAD.
3. HIS OUT-POURING OF THE HOLY GHOST.
4. HIS FOUNDING OF THE CHRISTIAN CHURCH.

I. The Christian Church has not without good reason commemorated Palm Sunday. When we remember, that Christ ever shunned publicity and demonstration; that He ever before avoided and declined the offering of a crown; that He always went afoot, except when he sailed on the Lake of Galilee with His humble fishing-crew; and then reflect on the fact, that He now and here submitted to all the proffered honors and obeisance of an Oriental Monarch—allowing His proud Galilean disciples to caparison the beast with their own wearing-apparel—to precede, accompany, and follow after, with loud plaudits, hailing shouts, and National airs; and that He even coveted just such exultations—justifying it all against the reproofs of His foes:—we must believe Him to have designed the scene as indicative of something more than a mere idle ceremony. But the point just now to be made is, that it occurred on *The First Day of the Week*.

II. His Self-Resurrection from the dead is Christ's miracle

of miracles. Aside of it, all His great works seem small. He never excelled this Fact. This was His Jonah-sign.

But we have only to note the fact, that His Resurrection transpired on *The First Day of the Week*.

III. The Advent of the Holy Ghost, The Manifestation of the Third Person in The Godhead, likewise occurred on *The First Day of the Week*.

IV. The Simultaneous Founding of The Christian Church—The New Jerusalem coming down from Heaven—this fact too, fell on *The First Day of the Week*.

That these Cardinal Acts *did* occur on The First Day of the Week we dare not dispute, unless we are ready to strike away the ground to every historical event, and rob Tradition of all eloquence and voice. And if we dare not attribute any Prophetical significance to the singular circumstance, that they (all four), occurred on the *same* day, such a four-fold evidence were harder to accept, than to acquiesce in all that Christian thought has discerned in it. Why did not one or all transpire on different days? Or, why was not the OLD SABBATH, then, marked by those occurrences? What an additional *eclat* that Ancient Institution might have derived from those miraculous events, had not the mind of God intended to memorialize *The First Day thereby*, as “THE LORD’S DAY!”

If the mind of Christ had not entertained any Prophetical design in ordering these Cardinal Acts in His History to fall on *The First Day* successively—a day which had remained down to this date so utterly unnoted and unknown!—did He not, to say the least, foreknow right well, that His disciples and the Church would surely memorialize that day, in consequence of the remarkable events, occurring thereon with four-fold emphasis? And if He did foresee it, ought He not to have uttered a precaution against such a natural and universal going astray, on the part of the Christian ages? Did not His SILENCE, in the face of foreseen danger, make the Shepherd Himself responsible for the error of His Flock? It was a ready habit of our Lord, to promptly anticipate all such a straying off. Did He not quickly

check every incipient false view which His followers were so prone to cherish, in reference to the character of His Kingdom? Did He not dampen the false ardor which rendered certain volunteers too ready to come after Him? Why, then, so quiet now? Surely, His silence must be taken as consenting to the foreknown interpretation of the Church of Christ in later days, as well as to that which His immediate disciples would see in the day so singularly marked.

¶ The most hasty glance at the Book of Acts, the earliest Church History and the Epistles of the Apostles, convinces us of the light in which the early Christians received "*The Lord's Day*," in consequence of the distinction which these Four great Triumphal Acts in Christ's Life conferred upon it. (See Matt. xviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2).

Whilst it is not meant to say, that **THE SABBATH** at once died out or that *The First Day* immediately supplanted *The Last Day*, or Saturday; it is meant to say, that *The First Day* did at once and immediately take its position and became distinguished as **THE LORD'S DAY**, under the "*Lordship*" of Christ—the Son of Man—"THE LORD ALSO OF THE SABBATH."

We come now to consider Christ's **THIRD STEP** in the exercise of His Lordship over **THE SABBATH**. We allude to the conversion of the first Roman Emperor to Christianity, *and the consequent exaltation of THE LORD'S DAY to the throne of the Cæsars.*

If the History of the Christian Church is to be regarded as the fulfillment of Christ's direct prophecies and promises, the conversion of Constantine the Great from Paganism to Christianity, must be read as one of the most significant events that transpired in the Christian era. In consequence of his celebrated Edict issued March A.D. 321, **THE LORD'S DAY** ascended to the throne of all Civilized and Christianized governments, where it is destined to remain to the end of time. Constantine must be viewed as a providential man, through

whom God executed His plan, even as He did similar wonders through a Moses or David, or through the Pharaohs of Egypt. He, like the others, must be honored, not so much on account of what he had been in himself as because of what God accomplished through him. Through the conversion of Constantine the Great we may say concerning THE LORD'S DAY: "The stone which the builders rejected became the head of the corner."

It must be plain, then, from our hasty and brief narrative of THE SABBATH, not only that Christ claimed a Lordship over the ancient and saintly day in bold and unmistakable words, but also that He exercised His Lordship in a way that is manifest to all, in sacred and secular history. That a change *has* been effected, from the last to the first day of the week—from the Jewish Sabbath to the Christian Lord's Day—no one can deny. *Some* "power behind the throne" must surely have brought about so memorable a change. To trace it back to mere factitious circumstances or combination of circumstances is to cut away the doctrine of a divine providence by the roots. To attribute it to the hand of magic, or Satanic influence, is to fly in the face of all Christ's promises: "Lo! I am with you always, even unto the end of the world" (Matt. xxviii. 20); "Upon this rock I will build my church; *and the gates of hell shall not prevail against it*" (Matt. xvi. 18); "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth" (John xvi. 13).

What, then, remains for the candid and honest seeker after truth but the word of Christ?

THEREFORE, THE SON OF MAN IS LORD ALSO OF THE SABBATH."

It were only another popular error, however, added to the many, to suppose that THE LORD'S DAY attained its zenith after any easy, smooth and majestic way, like the sun in the heavens, without a struggle or opposition. From the dawn of "the First Day" as THE LORD'S DAY, the warfare began, and continued through all the ages down to our own times. For our

information and edification, then, let us rapidly sketch the history of its conquest.

The primitive Church observed both the Jewish and the Christian Sabbath. As the membership of the early Church was composed of converts from Judaism and from Paganism, two parties stood side by side within the fold. And whilst Christians of the two extractions, during their virgin ardor, continued to observe a daily worship (Acts ii. 46; Acts ii. 47; vi. 1; xvi. 5; xviii. 11), the Jewish Christians considered the abrogation of the ceremonial laws of Moses and of **THE SABBATH** to relate only to their exemption from its burdensome rites. Hence they conscientiously and religiously held fast to an observance of their ancient Holy Day, *alongside of THE LORD'S DAY*—even as First and Second Christmas, First and Second Easter and First and Second Whitsuntide are observed with us.

The Gentile Christians, on the other hand, regarded Christianity as a *new* Dispensation altogether, and the Mosaic Economy as totally abrogated. Thus two *conflicting tendencies* immediately came to the surface, which threatened to rend the Church already in its infancy. St. Jude expresses the whole history of this warfare in a nutshell:

*"Yet Michael, the Archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said: The Lord rebuke thee!"*

This enigmatical phrase becomes transparent at once after a brief analysis:

St. Michael is regarded by the early Fathers as the "Guardian Angel of the Church." "The Body of Moses" stands for the Mosaic Economy, even as the Christian Economy is called "the Body of Christ" (Eph. i. 23.) The adversary, the Devil, represents the head of the pro-Mosaic or anti-Christian spirit, which antagonizes the Gospel system. The futile opposition is, however, not to be conquered by violent persecution it will be noticed. Nothing more is to be allowed than a firm trust in God's providence—"The Lord rebuke thee!" This implies that all efforts to reanimate the body of Moses, after

Christ, 22—to maintain Circumcision, the Mosaic Sabbath, the bondage of the Law—though sternly persisted in, will end in a failure. Like as in the case of Saul of Tarsus, who likewise enlisted in the task of ministering to the Law and Economy of Moses, did but “kick against the pricks,” and was compelled to surrender to the Gospel, so, too, is it intimated that such a striving against God and Christ must end in a defeat.

It is remarkable, too, how literally the deprecation has been verified in the history of the Church. Though the contest commenced with the birth of the Christian Church, and had been rigorously maintained during a period of nearly two hundred years, or during the existence of the Gospel Economy; yet not a single nation has been converted to such a Judaism-after-Christ: not a single institution of note has been planted under its auspices; not a single book has been written in defense of its principles, which has not been unanswerably refuted, and not a single scholar has been enticed by its specious arguments. Like a dark cloud, the deprecation impended over its contestants:—

“THE LORD REBUKE THEE!”

“The angel of the Lord standing in the way, with his sword drawn in his hand,” yet not slaying Balaam, because he saw not the divine adversary, though the ass did, is a good illustration of what men can effect when striving against the Lord and His Christ (Numbers xxii.).

The WEAPONS with which the *anti-Christian* warfare for the Mosaic Economy, or “Body of Moses” has been waged during all the ages of the Christian Church, are still the same as of old, or as old as THE LORD’S DAY. No new weapons are forged; yet their wielders never seem to tire in their use. Though these have been broken and ground to dust, they are ever re-cast and hurled afresh—as fresh as if they but came forth from the smithery. The strange record concerning the Great Jewish Law-giver, MOSES, finds a singular fulfillment and marked verification, more especially in reference to the rehabilitation of THE SABBATH:

*"Now the man Moses was very meek above all the men which were upon the face of the earth."* (Numbers xii. 3.)

Whether Moses wrote thus concerning himself or not, it is at all events found in the Books which have him for their author, and sounds like self-praise. The German version relieves it somewhat of the charge of being self-eulogistic. For our term "meek," we read "*geplagt*;"—i. e., "*the most spoken against*." And this declaration has been ever and ever verified. Next to Christ, whose forerunner he was, we doubt if ever any man has been more "spoken against." The skeptic drags his name about on the rostrum, and caricatures him as a man of "Mistakes," the writer of errors and fables. The purblind fanatics, on the other hand, quote him against Christ and His Gospel. Although dead over 3300 years, and no one "knowing his sepulchre unto this day" (xxxiv. 5), yet are his "remains" never allowed to rest. Verily, his "meekness" is apparent! Let us see this characteristic illustrated in the Protracted Seventh-Day Controversy.

1. We are told, Christ observed The Mosaic Sabbath; and that, therefore, all should keep it to the end of Time.

The Christian Church has ever responded to this argument after this manner: Moses instituted THE SABBATH for the Jews. And, as Christ was Himself a Jew, so long as He remained a member of the Jewish Church and a citizen of the Jewish Commonwealth, He verily observed all the Ordinances and Institutions of the Mosaic Economy. He submitted to Circumcision; He attended the Festivals; He worshipped in their Synagogues. He was loyal throughout to the Order of His Church and Country, and in this, as in all other directions, He is a pattern for us all.

But as Christ came into the world, not only to be a private member of the Jewish Church and private citizen of the Jewish State; as He came to be THE MESSIAH; to establish His own Kingdom of Salvation; after He had been excommunicated, persecuted and slain; and rose again; He founded His Realm of Grace and Life; commissioned His own Order of Ministers

and Priests; commissioned His own Order of Missionaries; ordained His Apostles; instituted His Sacraments and Means of Grace; opened the door to His Kingdom to all Nations, Races, and Ages:—after all this, it is folly to maintain, that He would still have men to enter the Mosaic Economy, out of whose ashes, as it were, The Universal Christian Church sprang.

As well might it be argued, that our Patriotic Forefathers intended, that they and their posterity should still remain citizens of the Kingdom of Great Britain, after they had established our Free Republic by their sacrifices and blood. No wonder, then, that this argument is not closely pressed, even by the most infatuated advocate of The Seventh-Day fanatic.

2. The *Sabbatarians* loudly declare, that much as The Mosaic SABBATH had never been abrogated by any direct command of Christ, no man is authorized to establish a *New SABBATH*.

The Spirit of the Gospel replies to this argument in substance, thus:—

It is true that our Lord never repealed the Sabbatical Law of The Old Testament by a positive Rubric. But Christ did utter the Doom over the Entire Economy of Israel, when He declared that “not one stone shall be left on another.” (Matth. xxiv. 2.)

In striking the death-knell over the Temple and City of Jerusalem—the citadel and heart of the Mosaic Church,—was it yet required to enter into details and annul every separate Ordinance and Institution? When the Judge condemns a culprit to be “hanged by the neck until he is dead,” is it still further necessary that he should add: “until every finger and toe be dead?”

The ruin our Lord foretold did not simply mean the overturning of every separate brick and stone in the walls of the Temple and city; but every Institution Ordinance, and Rite, in the Mosaic Order and Ritual, as well.

And whenever the other half of this argument is pressed, *to wit*:—That our Lord never instituted a New Sabbath by any direct Order; it is in like manner answered:—That He never

instituted any Ordinance of His Kingdom by specific command—save *The Preaching of His Word* and *The Holy Sacraments*.—but He did promise His continued presence and the guidance of His Spirit, who should lead them into all truth. It was in consequence of His word of death and life that all the old ordinances withered away, like the doomed fig-tree, and that the new order and channels of grace rose, like flowers in a garden. Thus perished Circumcision, the Temple, the Passover and **THE OLD SABBATH**—all; and thus “all things became new—the Written Word, houses of worship and **THE LORD'S DAY**.”

3. The Anti-Christian spirit still further teaches, that inasmuch as Moses had been delegated of God to found the Old Testament Dispensation with **THE SABBATH**, and had never resigned his high office; and, that as Christ had never directly abrogated what God had ordered Moses to institute for the world; therefore, **THE SABBATH** of *the Old Testament* is and must be the true **SABBATH**.

The Christian Church boldly answers, that Moses *did* resign in favor of Christ on the Mount of Transfiguration, in the presence of “three witnesses” (Matt. xvii.; Mark ix.). Our Lord took Peter, James and John with Himself on the mountain to meet Moses and Elias, as the representatives of Law and Prophecy. The heavens opened and God authorized His Son to stand in the room of his servant Moses, in those plenary words:—“**HEAR YE HIM!**” There and thus was fulfilled precisely what Moses had foretold:—“The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; *unto Him ye shall hearken*” (Deut. xviii. 15–18; Acts iii. 22). On the Mount, then, Moses laid down his high and honorable office with all its functions, at the feet of Him who was “Greater than he;” and there our Lord was divinely authorized to become the law-giver for all people and all time.

The Seventh-Day advocates, driven from their positions again, resort to the pretext that **THE OLD SABBATH** has been supplanted by the arbitrary power of Civil Government.

The Christian Church, though hardly feeling any challenge to reply to so weak an objection, calmly refers the *Sabbatisers* to the teachings of Holy Writ, concerning the divine origin of Government. Whilst the forms and administration of Civil Authority are left to human election, St. Paul plainly derives its source from God. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." (Romans. xiii. 1-7.)

The Apostle based his doctrine on the well-known maxim of our Lord:—"Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's" (Matt. xxii. 21).

Besides, the conduct of Christ and His Apostles was in harmony with their teachings, in that they were loyal to the reigning powers, civil and religious, wicked and tyrannical as were the administrations of that day (Matt. xvii. 24-27; Acts xxiii. 5; Acts xxv. 11).

The charge of treason must lie at the door of every man who countenances rebellion against the established Governments over all civilized nations, or refuses allegiance to the laws of his country. Piety and treason are badly mated and never bode any good to a rebel, since "all they that take the sword, shall perish with the sword" (Matt. xxvi. 51).

4. It is argued, again, and with some apparent force, that

THE SABBATH dates from the dawn of Creation, from the Garden of Eden and Infancy of the Human Race; that it had been Adam's day, and Seth's, and Enoch's, and Noah's, and Abraham's, and Moses's; that it had withstood the tooth of time through all the ages prior to the Christian era; and that, therefore, it should continue to be observed down to the end of time, even as it had risen with the beginning.

The Christian Church responds to a claim so venerable and respectable, through her learned and pious scholars and theologians, after a manifold way:—

(a) Is it asked? What kind of days were the *creation days*? Were they days of twelve hours, or of twenty-four hours? Were they natural days, which are measured by the rising and setting of the sun? If so, then, how were the first three days of creation measured, when there had been as yet no sun? It was only on the fourth day, when the heavenly luminaries assumed their rightful relation and meted out days and nights?

It will not answer to say that the Creator could right well know those early days and nights apart, without any light from the sun. We must remember that Moses wrote for mankind, and not for God's benefit. We must presume, accordingly, that he wrote intelligibly, or in accordance with the laws of the human mind and human intelligence. If Moses meant to give man a record of the grand drama of creation, and knew that we must read those early days by the light of the sun, he doubtless felt obliged, too, to write in a style and manner which could be judged and understood by human intelligence. But as he speaks of "days" ere the sun could perform his work, we may question whether those creation days were common or natural days at all.

(b) Is it mooted, then, whether Moses did not mean such days as St. Peter writes of? "One day is with the Lord as a *thousand years*" (2 Epis. iii. 8). St. Paul, too, speaks of "*the day being at hand*," in the sense of an *age*. And our Lord refers to the *day* of Sodom and Gomorrah and Nineveh, and to

His own *day* of appearing in such a *periodic* sense. And that Moses may have had such a thought in his mind, we are fully authorized in cherishing from what he writes in a certain place, *to wit* : " These are the generations of the Heavens and of the Earth when they were created in *the day* that the Lord God made the Earth and the Heavens " (Gen. ii. 4). Here he speaks of the work of creation as begun and completed in a *single day*.

(c) It is universally admitted now by all the learned writers, that Moses meant to present a picture of the infinite work of creation under the form of a WEEK—since it were impossible for mankind to grasp the Great Panorama, which extended over periods or eons too large for the human mind to form the faintest conception of. Our Globe is so presented to the school-boy on an atlas, chart or map ; and a bird's-eye view of some large city is so presented on a block of but so many inches long and wide. Moses also pursued the course of a wise school-master, in writing for the race in its childhood, no less than for mankind in its older and more advanced stages.

(d) If the point be made, that whether those creation days were *natural* or *periodic* days, the *last* or *seventh* day was still THE SABBATH ; and that, therefore, that *ending* day or period is indicative of God's will, that *the last* and not *the first day* is to be observed on and on, to the end of time ; the Christian Church again responds in this wise :—The term " Six " means, the *incomplete or unfinished* ; whilst the term " Seven " means, the *finished or ending* era. Moses would then intend to teach us that God created the universe during the previous *six* or current ages, and rested when the ending or final age had come, in which we are now living, and in which God is no longer employed in the work of creation, so far, at all events, as it pertains to our sphere.

That the terms " Seven " and " Seventh " do not always and only signify *six plus one* is evident from many phrases in the divine record. " The Seven Spirits of God," do not mean literally seven substances or rays in the Godhead ; but *fulness*

rather. When Christ exhorts His disciples to forgive their enemies "seventy-times-seven," He does not mean 490 times, surely; but infinite charity and *perfect* love.

The "seven-fold" heated furnace of Nebuchadnezzar simply intends to portray extreme heat.

True it is, that God rested when the ending, or *consummated* series of Eons had been reached; but whilst it was the "seventh" Eon for God or the Universe, that *seventh* day was also *the first for Adam*, or mankind! If man was created on the *sixth* day, the next morning opened for him actually the *first* day of his being.

In this view the argument, that the *ending day* of the week ought to be celebrated in the New Dispensation, as it had been in the Old Economy, and not the *beginning* day—the last, and not the first—the Saturday, and not the Sunday—loses its force entirely; since THE SABBATH had actually been the opening, beginning or first day for the original human pair.

Besides all this, the Christian Church fails not to remind her children, that whilst the Old Creation is not to be slighted, yet is the *New Creation* in Christ Jesus—the creation of the "New Heavens and the New Earth"—of far more account. This was *begun* on THE LORD'S DAY, when Christ asserted His triumph over this economy, over death and hell; when He sent the Holy Ghost and effected the birth of His kingdom—all of which transpired on "THE FIRST DAY of the week," as we have said, on the authority of Holy Writ.

The plan of redemption is not yet consummated. But when it shall once have reached its completion, when the *seventh* stage—the culmination of the "New Heavens and the New Earth"—is once reached:—*then* too shall the PERFECT SABBATH dawn, according to the writer of the letter to the Hebrews (chap. iv. 9). "There *remaineth* therefore a rest SABBATH) for the people of God."

Of this ETERNAL SABBATH all the temporal Sabbaths are types. All through this epistle written to those Hebrew Christians, the Apostle consoles them with the fact that their

Old SABBATH is as but a shadow of the Heavenly Rest. And St. Paul, we might almost say, speaks slightly of both the Old and the New Sabbaths, in view of the saints' everlasting Rest—THE ETERNAL SABBATH—of which the Adamic Sabbath, the Noahic Sabbath, the Mosaic Sabbath, and the Lord's Day even, are but types:—"Let no man therefore judge you in meat, or in drink, or in respect of a holy day: or of the new moon, or of THE SABBATH" (Col. ii. 16). It is remarkable, indeed, that throughout the whole New Testament so little stress is laid on any special day, as a SABBATH DAY. Whilst "the first day" is more than once referred to as one of religious observance, it is never identified with THE SABBATH.

It is a singular fact, that *every day* in the week is observed as a SABBATH by some nations in the earth. Whilst Christian nations observe Sunday, the Greeks, celebrate Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; and the Jews, Saturday. Thus all time is in a measure kept "holy unto the Lord." And if it be asked, whether any day is alike acceptable to God, the answer is, that "until the LORD of the Sabbath" makes known His will and gospel to a nation, God will not despise a people for walking in the light that has dawned upon it. Doubtless all will finally converge in THE LORD'S DAY—the best type and prophecy of THE ETERNAL SABBATH.

5. The war-horse which is mostly ridden, however, by the Seventh-day champion is the Fourth Commandment. "Christians observe all the commandments in the Decalogue," we are told, "save the Fourth." "Why is this alone excepted," we are challenged to say. Why is it that Christians hesitate to observe the commandment which enjoins the observance of the *Seventh day*?"

The Christian Church has never granted the premises in this famous argument, and therefore need certainly not feel the binding obligation of the conclusion. The Church of Christ does not accept Moses as her law-giver and master. "For One is your Master, even Christ" (Matt. xxiii. 8). A greater

than Moses has come, even that Prophet whom Moses had foretold as his Successor, and whom Moses enjoined should be heard. Christ never so much as mentioned the "Ten" Commandments. The entire gospel wholly ignores the Decalogue as *ten* laws. Christ knows and speaks of but "two" Commandments, as contained in the law of God. The gospel economy does not enjoin obedience to the Decalogue, *in the sense in which Moses taught, or the Jews understood and obeyed them.* There is as wide a difference between the Ten Commandments, as received and heeded by the Israelites, on the one side, and as these are interpreted and obeyed by Christians, on the other, as there is between the sun and the moon. From the introduction, throughout every single commandment down to the last, this heaven-wide difference is apparent at a glance.

For the Jews, the Introit to the Decalogue was a literal fact. Jehovah had brought them or their forefathers out of "Egypt," out of the "house of bondage." So much every Israelite conceded and knew.

But how is this true of Christian nations? Can any European, or the American people, apply these words to themselves, in any such historical sense? What Christian, save as he may have an Israelitish ancestry, can take this declaration home to his heart?

Only in a symbolic sense is there any truth, even in the introduction, for all Christians. If "Egypt" is made to stand for *the fallen world*, and "the house of bondage" for *the thralldom of sin*, it verily applies universally. But Moses did not so interpret those introductory words, nor had the Jews any conception of such a sense.

The first two Commandments are rubrics against idolatry for the Jews. The habit, which they had contracted in Egypt, of fashioning idols—images from mud, wood, stone and metal—was meant to be cut out by the roots.

But it were laughable to perpetuate commandments against such literal idol-making and idol-serving to all the enlightened and civilized nations, and to teach them unceasingly

to our offspring, surely ; lest later on people might again fall back into such a habit.

Yet all love for anything beyond the love for God's will is still idolatry. Hence both commandments are apt and necessary for all times and all Christians. There is now seen and deprecated in the First and Second Commandments what was veiled from the eyes of the children of Abraham.

The Third Commandment forbade profanity for the Jew. It meant the profane use of the NAME OF JEHOVAH. A slip of paper dare not be trodden on, lest that sacred, unpronounceable Name were trodden under foot. Yet to swear by the head, by the foot, by the heavens, by the earth or by the temple, was indulged in as no transgression (Matt. v. 33-37; Matt. xxiii. 16-22).

Our Lord assures us that whatsoever is beyond the "Yea" and the "Nay" is already a going towards the evil. What was hidden from the Israelite is plain to the Christian.

The fourth commandment enjoins rest upon the Jew. Nothing beyond rest—physical rest—is mentioned. They were a diligent, hard-working nation of farmers. They labored six days of the week. We hardly see a lazy Jew now. Hence the Sabbath was to bring rest to husband and wife ; to parents and offspring ; to masters and servants ; to their working cattle even. There is not a word intimated concerning *religious* service. Their only house of worship was in Jerusalem, many miles from many of them ; and Synagogues had only commenced to be after their return from Babylon, some five hundred years before Christ's advent.

For a Christian, the chief characteristic of the Lord's day is his Worship. The most effective manner by which to convince a Seventh-day fanatic of the error of his own creeds were to reinstate the Jewish Sabbath with all its monotonous dreariness. From one end of the country to the other a cry would go up for the bright, cheering, and gracious Christian Lord's day we are very sure.

The fifth commandment enjoins honor and obedience to

parents. For Israel it meant parents, grandparents and great-grandparents, back to the oldest patriarch in direct line.

For the Christian commonwealth it means dutifulness, not only to one's ancestry, but also to guardians, instructors, pastors, government, churches and God.

The sixth commandment forbids murders or literal homicide. The Christian is already a transgressor of this command if he harbors hatred (Matt. v. 22).

The seventh commandment forbids adultery in act for the Jew. Our Lord makes the lewd look already a sin against it (Matt. v. 23).

The eighth commandment forbade theft and robbery to an Israelite; whilst the Christian is guilty, should he but act dishonestly, take advantage, weigh and measure falsely, in any manner whatsoever.

The ninth commandment did not allow a false oath to the ancient people. The maxim,—“The Truth, the whole Truth, and nothing but the Truth,” is a motto current in Christian society only.

The tenth commandment seems literally to embrace all it can possibly be made to hold, in forbidding *covetousness*. Yet all manner of *selfishness* is sharply excluded by the gospel law of charity.

By the light of such a running commentary it becomes transparently plain, that whilst the Decalogue was made for Moses and his people, it is far more for Christ and His church.

If it be asked, why the Church still retains the Ten Commandments, and instills them into her children, in the Home and School and Sanctuary, the answer is, because the Decalogue is the best *Analysis* of God's Eternal Law of Righteousness that has ever been promulgated. No one dreams, however, of standing upon the *Letter* of that Law, as given through Moses. As little as a scholar would dream of dealing only with the Alphabet, though he can never dispense with the Twenty-six Letters of the Primer, no matter how far he advances in Science and Literature.

There is a narrative in the Gospel (Matt. xix 16–22), strikingly illustrative of the wide difference between the Decalogue, as taught and understood by Moses and the Jews, and as taught and discerned by the Church of Christ. A rich young man coming to our Lord asked him what he must do to be happy here and hereafter? He was referred to God's Eternal Law of Righteousness. That Christ did not mean simply the *Ten Commandments*, is evident from His own words and the young man's. The youth further wondered *what* Commandments were meant? Christ gave a few examples from the Law of God, as it existed from Eternity: "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." The last clause is not given in the Decalogue at all. This series of Rubrics reminded the young man of the Ten Commandments, which he claimed to have known and obeyed from his childhood. Yet, he did not feel content. He felt that he still lacked something, and wished to know *what* he yet lacked. Then it was, that Christ assured him, that if he wished to gain a "perfect" knowledge of the Law of God, and so attain to perfection of character, he dare not stop short in the school of Moses, but must become one of *His* disciples, where such fulness of knowledge and perfection of manhood might be obtained. But to become a disciple of His and to learn the spirit of God's Law so thoroughly, he is told that he must entirely loosen himself from his houses and lands; turn the proceeds of his real estate into handy currency; deposit it in the common Alms-Treasury and "follow Him," or sit at His feet with the company which had already formed the nucleus of His School.

The young man quickly and profoundly discerned, to what a high degree Christ had indeed come, to "fulfill the Law." He could not bring himself to make that sacrifice, even though a "treasure in Heaven" should be his reward, and so went away sorrowful.

The difference between the Letter and the Spirit of the Law

does not consist so much in any opposition between the two, as in the larger fulness of the Spirit over the Letter. "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to *fulfill*" (Matt. v. 17) expresses the whole truth in a nutshell.

Let us hear no more, then, of the assertion that Christians accept and heed the entire Decalogue, in the sense and spirit of Moses and the Israelites, excepting only the IVth Commandment, since it must be plain to every candid seeker after truth, that whilst "the Law (according to the Letter) was given by Moses, Grace and Truth, or the Knowledge and power to discern and obey its Spirit, came by Jesus Christ," from first to last.

It is comforting to know from St. John, that, whilst Moses and Christ are pitted against each other by short-sighted men, in Heaven the "Song of Moses and the Lamb" is sung (Rev. i. 10). Is this not indicative of the inner harmony of God's Great Law-giver and God's Great Son? After the warfare, then, all will sing: "THIS IS THE DAY THE LORD HATH MADE!"

NOTE.—Literally taken there has been no *actual change of Sabbath*, in passing from the Old to the New Dispensation, after all. Humanly speaking, the *First Creative Day* corresponds to our historical *Monday*. Assuming Monday as the *initial* day, we have Saturday as the *sixth* day. Then comes the *Dies Non* for man—THE SABBATH. So it stands in the Ancient Economy. But in the Christian Economy it is the same order. Counting from *Monday* as the *First Working Day*, the *Sixth day* is Saturday again. Then follows the *Dies Non* for man once more—The LORD'S Day. Wherein, then, did an *actual change* occur?

## VIII.

### NOTICES OF NEW BOOKS.

**THE ORIGIN OF THE REFORMED CHURCH IN GERMANY:** By Rev. James I. Good, D. D., Reading, Pa.: Daniel Miller, Publisher, 1887.

BY PROF. THOS. G. APPLE, D.D., LL.D., LANCASTER, PA.

A copy of this interesting volume of five hundred pages has been placed in our hands by the amiable author. Its subject is of such a character, aside from the merits of its treatment by the author, as to claim some notice at our hands.

We commend the industry of the author for the pains he has taken in gathering a great amount of material pertaining to the early beginnings of the Reformed Church in Germany. He not only collected the material, but from genuine love of his pursuit, as a minister, and a son of a now sainted minister, of the Reformed Church, he visited many of the scenes of these early beginnings of the Reformed Church in Germany, during several visits to Europe. As a fellow-passenger with him in the same steamer in the summer of 1884, we first learned from him his interest in these places in Germany, and his purpose to visit them, though we did not then ascertain from him his purpose to write a book on this subject, and perhaps the purpose had not at that time taken shape even in his own mind. His industry is manifest also in procuring old copies of the likenesses of prominent characters in the early history of the Reformed Church in Germany, and quaint, ancient cuts of interesting places connected with his subject, which he has interspersed through his volume, and which, though bearing the impress of the crude art of those early times, all the more on that account add interest to the book for the general reader.

The period traversed in the volume under notice may perhaps be designated a *pre-historic* period in relation to the Reformed Church in Germany, for it reaches back, in large measure, to a time previous to the origin of the Reformed Church, strictly speaking, as the author himself says, which dates to the year 1563 in the Palatinate, and 1566, "when the Elector Frederick III. made his eloquent defence of his Heidelberg Catechism" before the Diet of Augsburg held that year, the year in which, he says, "the Reformed Church finally came into *official existence*." These begin-

nings were, in the nature of the case, crude and unsettled, and more or less chaotic. They are rather a reflection of the Swiss Church and the teachings of Zwingli and the other Swiss Reformers, on the one hand, and of the Melanchthonian tendency in the Lutheran Church, on the other hand, than the real organization in doctrine, cultus and government, of the Reformed Church, as this took shape and form in the Palatinate under the pious Elector. How much importance is to be attached to this somewhat disconnected and chaotic period must depend on the judgment of the reader. We are inclined to think the author attaches too much importance to it, for the reason that all this previous material became remodeled and *reformed* when the Reformed Church came to be established in its origin in the Palatinate. This material reduces itself eventually to those few leading factors that entered into the real origin of the Reformed Church of Germany, viz., the Zwinglian, the Calvinistic and the Melanchthonian types of doctrine and Church life. With a clear conception of these developed types, and a proper estimate of the German national spirit and life, the data are at hand for a correct estimate of the position the Reformed Church of Germany occupies among the Reformed Churches generally, whose origin dates back to the 16th and 17th centuries.

The book has many merits. The historical statements generally are based upon sufficiently reliable authority, and the style is terse and clear, without being verbose. We can speak commendably of the publisher's contribution to the interest of the volume in regard to its external appearance. It may stand in the library alongside of many volumes published in the city without suffering in the comparison. Altogether we can commend this maiden effort of the author, and express the hope that this addition to our Church literature may meet with a favorable reception, especially in the families of our Reformed Church in this country. It may be read with profit along with Rev. Dr. Dubbs' work on the same general subject, and thus serve to spread valuable information among our Reformed people in reference to the early history of our honored and beloved Church.

Having said thus much in commendation of this work, we feel sure that the amiable and worthy author will receive kindly some criticisms which truth and candor seem to require at our hands. These criticisms or strictures pertain partly to a lack of clearness (and correctness) in stating the doctrinal positions of the Reformed Church in their difference from those of the Lutheran Church, and partly to wrong inferences which the author, at times, draws from his facts,—inferences that seem to us to be biased by his attitude towards certain developments in our American Reformed Church during the period of her recent controversies, now happily closed by the restoration of peace and harmony throughout our borders.

We cannot approve the position taken in the beginning of the

volume, that the Reformed Church of Germany was merely a reformation out of the Lutheran Church. The author says, page 10, "But she" (the Reformed Church of Germany) "was not a church reformed from Catholicism, but reformed from Lutheranism. . . . It was a Reformation of the Lutheran Church, as the Lutheran Church was a reformation of the Romish Church. The Reformed Church, then, was a purer Lutheranism." We think we know what the author means by this assertion, viz., that the people who constituted the first Reformed Church in Germany had previously stood in the Lutheran population, i. e., were recognized as Lutherans, so far as that title had come to be applied to the whole Protestant population.

But the Reformed Church of Germany is *not* a mere off-shoot of the Lutheran Church. The dissemination of Reformed views first came from Switzerland, from Zwingli's teaching, and that, we know was not a reformation of Luther's views, but entirely original, and had as early an origin as Luther's teaching. In like manner the contribution, or factor, of Calvinism that entered into, and helped to constitute the origin of the German Reformed Church, was original, quite as much so as Lutheran doctrine. So far as the Melancthonian tendency was concerned it may, indeed, be regarded as a modification of Lutheranism, but the author himself is not willing to acknowledge that the German Reformed Church is mainly indebted to Melancthon, but rather to Calvin. "Had it not been for Calvinism we would have had no Reformed Church of Germany (page 441)." Whether this assertion is correct or not, it is certainly in plain contradiction to his position that the Reformed Church was a reformation out of the Lutheran Church.

And now this wrong position at the outstart colors the author's treatment of the Reformed doctrines and customs in relation to Lutheranism. The Reformed doctrine is interpreted constantly in antithesis to Lutheran doctrine, and as simply a pressing of the latter one step farther from Romanism. In this way the independency and originality of the Reformed Church are wronged. It is true that some Reformed doctrines, especially the doctrine of the Lord's Supper, and points relating to the person of Christ, growing out of this doctrine, are treated in Reformed confessions in antithesis to the Lutheran view, but it is equally true that the Lutheran views on these points are treated in antithesis to the Reformed, and so far as this fact is concerned, the Lutheran faith might with equal justice be said to be an off-shoot, or reformation of the Reformed. Besides, the Reformed confessions equally oppose the Zwinglian view of the sacrament, but we would not for this reason say that Calvin's view on the Lord's Supper was a mere reformation of the Zwinglian view. This whole attitude of the author unconsciously gives a wrong coloring to his conception of the Reformed Church.

And it also disqualifies him for giving a fair and unbiased statement of the Lutheran views. Lutheranism is constantly represented as an incomplete deliverance from the errors of Romanism, as though the whole difference between that Church and the Reformed was, that the former was not as far removed from Romanism as the Reformed. But who antagonized the Pope more strongly than Luther? And who antagonized the Romish doctrine of the merit of good works more strongly than the Lutherans? And who exalted more highly the supreme authority of the Word of God over against tradition than Luther? It is at once plain that this general position is a false one.

An instance of mis-stating the Lutheran doctrine appears already on page 16, where it is said that "the Lutherans believed that *all who received* the communion, whether worthy or unworthy, received Christ and were blessed." But where does the Lutheran confessions, or any one of them, teach that the unbeliever is *blessed* in receiving the body and blood of Christ in the sacrament? On the contrary, they emphasize the point that this gives reality to their *condemnation* in receiving the sacrament unworthily. Hence the antithesis made in the following passage conveys an erroneous impression: "The Reformed declared that only those who receive it" (the communion) "through faith received Christ; *all others receiving it only to their condemnation*," the last words of which being evidently placed in antithesis with the words "are blessed" in the former sentence.

And that this is not merely a slip in thought or word appears from the fact that it is repeated over and over. On page 36 it is said of the Tetrapolitana, a Reformed confession, "There is nothing said in it of the reception of the body of Christ through the mouth, or of the *blessing on unbelievers* who partake of the Lord's Supper."

From this erroneous view of a constant antithesis, the author fails to state, or comprehend correctly, the *Reformed* doctrine of the Lord's Supper. His representation is that the Lutheran view held to a *carnal* presence (see page 443) of Christ in the sacrament, that is, a bodily presence, while the Reformed view was that of a *spiritual* presence, as though the antithesis were between body and spirit, whereas we know that the word *spiritual* in Calvin's view of the sacrament, "the spiritual real presence," was not in antithesis with *bodily* presence, but means the Lord's spiritual body over against any carnal or Capernaïtic sense of body. Calvin emphasized the presence of the humanity of Christ in the Eucharist as strongly as Luther, but this presence was, in his view, not so bound up in the elements as was held in the Lutheran view.

And even here the author goes wrong again when he represents this presence as being *in the soul* of the believer, as against being in the elements of bread and wine. Christ's presence, according to

Calvin, is also *in the sacrament* or rather perhaps in the sacramental transaction, that is, in the right use of the sacrament, and the body and blood of our Lord *are received into the soul* in this proper use, i. e., our Lord's glorified humanity is present in the sacrament first, and is then received into the soul of the believer, but this presence is not united to the bread and wine, "in, with and under," as the Lutherans held, nor was it received in the way the Lutherans taught. This is something quite different from saying that Christ is present in the soul of the believer *at the sacrament*. In the phrase, "spiritual real presence," the word spiritual is used, in Calvin's view, in antithesis, not with body, but with a crass fleshly presence, and the word *real* in antithesis with a mere *notional* presence for thought, as a mere memorial, according to the Zwinglian view.

We think the author knows all this, but we think his mind was warped, or his statement became a mis-statement, by his having in mind a wrong antithesis between the Reformed and the Lutheran view, perhaps a mere error in statement, and not in thought. And here comes in again the mis-statement that "Melancthon held with the Lutherans that all who ate of Christ's body received *benefit*; Calvin held the opposite" (a false antithesis again), "that the believers were blessed, but unbelievers were condemned." The "Formula of Concord" says "that in the use of the sacrament both believers and unbelievers receive the body and blood of Christ, in such wise, nevertheless, as that believers derive consolation and life from the Supper of the Lord, *but unbelievers take it unto condemnation.*"

#### OTHER FALSE ANTITHESES.

On page 445 the subject of ubiquity is introduced, and the author confounds the *fusion of the two natures* in the person of our Lord with the infusion of Christ's nature into the believer through the incarnation. This latter was taught by Osiander as the ground of justification, and Lutherans rejected it as a false view of justification. The writer then goes on to draw his inference as follows: "If then the Lutherans rejected Osiandrianism; *how much more* did the Calvinists (who opposed even ubiquity) reject it. The Reformed Church in her origin and history is a continued protest against such theories. And any attempt to introduce them is a return to the very doctrines which she then repudiated."

Now the trouble with Osiandrianism was not in the fact of an infusion of the nature of Christ into the soul of the believer, but in the fact that he made this the ground of justification. This was too much like the "infused righteousness" of the Romanists.

Both Lutherans and Reformed believed in the *unio-mystica*, and Calvin fully as much emphasizes the necessity of the believer's receiving into his soul *the humanity* of our Lord as Luther, as any one

can see in his Institutes. It is needless to enlarge on this, except to say, that if this is one of "such theories" to which the writer refers in the above quotation, then any attempt to introduce them is a return, not to the doctrines the Reformed Church repudiated, but which she emphatically taught.

But our reference to this page intended to show how erroneous the author's antithesis works, and even leads him to go out of his way to mix up the Osiandrian controversy with the doctrine of ubiquity as related to the Lord's Supper.

#### THE ANTITHESIS AS APPLIED TO CULTUS OR CUSTOMS OF THE REFORMED CHURCH.

We concede that the worship of the Reformed Church was more plain and had less of external form and ritualism than the Lutheran, but here again the author does not rest content with a moderate and unbiased statement of this fact, but presses the antithesis to an extreme. For instance, in referring to the pulpit and the altar, he says of the Reformed churches: "The pulpit occupied the prominent place in the centre of the church, with the plain communion table at the distant end of the church, or else nothing but an almost unseen table beneath the pulpit. Any attempt, therefore, to put the altar in the principal place in the church, and to put the pulpit to one side, is contrary to the history and custom of the Reformed Church. It is bringing back into the Church what she repudiated at her origin. Such customs are Lutheran and not Reformed, &c."

Now, as a matter of fact, at the very early time to which this book refers, the churches generally in Germany were just as they had been for ages before, both in the hands of the Reformed and Lutherans. The Protestants did not begin to build churches at this early period. The building of a church in Europe is not like erecting a *meeting-house* in America. Churches there are structures intended to last for ages. The Catholic Churches, at first and as a rule, were simply occupied and used by Protestants. They could not afford to tear down those solid, and often magnificent edifices, and build new ones in their places. Some internal modifications might be made, but even these were not such, at first, as to interfere with, or change materially, the general plan.

I visited, for instance, the old and venerable Minster, or Cathedral Church, in which Zwingli preached in Zurich, where this iconoclasm is said to have been carried out in a radical way. And yet, there stands to-day the large altar in the *centre* at the end of the building, and the large baptismal font right in front of it, and high up against a *side column* stands the small pulpit, something like the so-called wine glass pulpits of the early Reformed and Lutheran Churches in East Pennsylvania. I visited the Church of Calvin, in Geneva, and there I saw the same thing, with Cal-

vin's chair standing under the pulpit. I attended service in a Reformed Church (Cathedral Church), in Berne, and there I saw the pulpit again, perched up against a column at one side. I saw the same thing in a Reformed Church in Interlacken, and again at Brientz. And so all over. Our early Churches in East Pennsylvania were modeled, in a small and awkward way, after those Swiss and German Churches, Lutheran and Reformed alike; and in the earliest ones the altar stood in the centre of the Church, and the pulpit perched high up at the side of the Church. What then becomes of all this ado about the antithesis, or difference between Lutheran and Reformed Churches in the very early period? It is all in the imagination of the writer. It was simply a necessity in Cathedral Churches at least, to have the pulpit at one side against one of the columns, because the people could not hear from the end of the building where the pulpit is now placed in our smaller American Churches. But enough of this.

**LITURGICAL WORSHIP.**—The same extreme statements are made in reference to the mode of worship in the Reformed Churches in antithesis with the Lutheran Churches. "The Reformed Church services were simpler than the Lutheran." Right, especially when the word Reformed is used to designate the non-Lutheran Churches outside of Germany, except England. But the writer is not satisfied with this statement, he seeks to find a deep reason for it especially in Germany. "The Germans were a simple-hearted folk. There has always been a peculiar simplicity about German piety. This love of simplicity naturally led them toward the Reformed Church, whose religious faith and manner of worship was more simple than the Lutheran."

But why, then, did the great bulk of these "simple-hearted folk," the Germans, remain Lutheran? and why are they predominantly Lutheran to this day? This philosophy will hardly hold water. The facts do not sustain it. Indeed we find a more extreme tendency to this simple and plain order of worship developed among the Puritans in England than among the Germans. The Swiss, and German Churches perhaps, did at first, in their aversion to Romanism, throw out altars and organs and bells, and "would not tolerate a cross as near to a church as the grave-yard." Yet in due time all these came back again, and the ringing bell and the pealing organ became indigenous to the German Churches, Reformed as well as Lutheran. It is the English Puritan and the Scotch Covenanter, and not the music and hymn-loving Germans, who continued to fight the organ and the hymn.

And yet our author seems so extremely anxious to emphasize the simplicity and informality of the German Reformed Church that he makes it out really to be Puritanic. "The early Reformed Church was Puritanic in her Churches and in her services. The Reformed service was very simple" (sic)! It consisted simply of

an invocation, hymn, prayer, hymn, sermon, prayer, hymn and benediction. That was all. "As though these early German Protestant Reformed forefathers had a scheme of worship model in all respects exactly after a modern English or American Presbyterian service in the latter part of this 19th century." The Reformed in many places closed organs, and introduced the singing of the psalms into the Churches. Many of the old hymn-books contained nothing but psalms, etc. The Gloria in Excelsis was not used." No, we presume not, for these Germans did not sing in English, but we wonder whether the German Reformed Church ever discarded the *German* Gloria in Excelsis, which the Germans continue to sing to this day.

A great deal of this, we are sorry, seems designed zealously to bear upon our liturgical forms in the Reformed Church of to-day in this country, as though the retaining of one and all of the ancient and scriptural forms, such as the Gloria, the Magnificat, the Benedictus, etc., were not Reformed. One can prove almost anything in such treatment of history as this. The earliest forms of worship in Germany, as in Switzerland, were at first a remodeling of the Roman missal service, purging it of the errors of Romanism and the Mass. These things were as yet in their rudimentary stage. In Zurich, Zwingli had quite an elaborate service, in which the men had repeated their portions of the service and the women theirs, with the minister his, a sort of antiphonal service. It required time to mature forms of service. But the churches of the Reformation were all liturgical. Calvin had his liturgy in Geneva and John Knox, modeled after it his liturgy for Scotland, which remained in the Scotch Church until the Westminster Directory suspended it. It would be interesting to see one of those extremely simple forms of worship that was used in the early Reformed Churches of Germany, even before they had got out of the swaddling bands of formal, ritualistic Lutheranism. The Presbyterian Church in Calvin's day had no such simple service, and it is difficult to believe that the German Churches of the Reformed faith out-Puritaned the later Puritans in their simplicity!

But what if the Reformed Church in those earlier days had not in use certain time-honored and scriptural hymns, such as the *Deum* and the Gloria in Excelsis, must it be regarded as a departure from her original simplicity to take them up now, with the Apostles' Creed and appropriate them to our use? That would indeed, be a narrow bondage which would deprive us of the rich and best hymnody of the purest ages of the Christian Church.

The truth is that in the earlier, as in the present days, the Reformed Churches of Germany, not being united as a national body under the State, nor having any other general constitution or order, differed in their forms of worship. Even in the different cantons of Switzerland there are different orders of church service.

Swiss pastor at Brientz, (I think it was) showed me his liturgy, and I heard Swiss pastors read the first prayer in the Sunday service, while the last prayer was extemporized. Some of the ancient classic hymns were no doubt rendered, as to substance, in the German hymns, as the Gloria in Excelsis, to which I have referred. It is easy to speak of a *simple* service as being spiritual, and as cultivating a spiritual life in the people because of its simplicity, but if this were logically pressed the Quakers' service would be the most spiritual, because it discards all forms, and the Quakers would be the most spiritual people in the world. Whether a service of worship is spiritual or not does not depend on whether the form, whatever it be, is infused with true earnestness and sincerity. When I was in Edinburgh, Scotland, I was presented by Prof. Mitchell, of the ancient University of St. Andrew's, where John Knox studied, with a liturgy now used in many of the Scotch Presbyterian Churches that is quite as full as our Order of Worship. In other Presbyterian Churches they do not use a liturgy for the Lord's Day service, but neither think of charging upon the other a want of spirituality in their worship. And it has been stated over and over again in the meetings of the Alliance of Reformed Churches that there is nothing in Presbyterian doctrine or usage that forbids or hinders the use of a liturgy in their worship. It is a question on which freedom is allowed. That is the true position on this subject, the position we have reached, as the conclusion of our liturgical controversies. It is no more against the spirit and genius of the German Reformed Church to use the Angelic hymn and the Apostles' Creed in worship than to omit them, and it is idle to call their use a lapse into Lutheranism.

Some few days ago a book was published in the Presbyterian Church in this country, which I have in my library, giving a collection of liturgical forms used in the early history of that Church. The tendency in the Reformed Churches now seem to be unite what is called free service and a moderate use of liturgical forms, so as to have the benefit of both. Whichever proves most helpful to the worship of the congregation may be freely used. There may be as much bondage in forbidding all forms of service as in imposing a full ritual without the privilege of ever varying from it.

We had intended to refer also to the writer's representation of the developed Calvinistic system on the divine decrees in relation to the German Reformed Church, but we have already transcended the limits we designed for this notice. The author has filled out an Appendix with interesting statistics of the Reformed Church in the whole world. It is interesting to know that there are *twenty millions* of members in the whole Reformed Church in the world, second only to the Lutheran Church in members, which he estimates at *thirty millions*, but it is a sad fact that in many

sections of the world where the Reformed Church once flourished in full vigor rationalism, the bane of modern Protestantism, has come so largely to prevail. May we hope that the Alliance of Reformed Churches which has now been organized may serve as a help to revive these waste places again.

We believe great good has already been accomplished in this direction by the agency referred to. Such stated meetings, where representatives from all portions of the world come together to consider great questions that pertain to the vital interests of the churches cannot fail to do good. And we rejoice that our Reformed Church in this country has appointed a full delegation to attend the next meeting in London in July, 1888. Churches should see to it that their pastors who are appointed delegates be encouraged to attend this meeting, and in cases where it is needed, that they not only grant them a vacation for this purpose, but also some substantial help in defraying their expenses.

We here close our notice of Dr. Good's book. We have commended it heartily in some respects and criticized it freely in others, and we feel sure the author would rather see it noticed earnestly, even though with some adverse criticisms, than that it should be treated with indifference and silence. Different opinions will prevail in regard to its merits. We hope it may have a wide circulation among our Reformed people. Even though the reader may not always agree with the author's inferences and comments, he cannot fail to be interested in the valuable historical facts he has collected. We need more denominational literature. The Church has long been calling for it. Now when it is furnished let our people procure and read it. Dr. Good has spent much time and faithful labor upon this work, and his labors deserve the gratitude of the Church.

**PALESTINE IN THE TIME OF CHRIST.** By Edmond Stapfer, D.D., Professor in the Protestant Theological Faculty of Paris. Translated by Annie Harwood Holmden. New York: A. C. Armstrong and Son, 714 Broadway. Price, \$3.00.

This work first appeared in French several years since and was favorably received by scholars generally as a faithful record of facts. A third edition was published in 1885. In this edition small inaccuracies which were found in the earlier editions were carefully corrected and due weight given to the criticisms of the press. It is of the third and carefully revised edition that the present volume is a translation. The object of the author in preparing the book has been to present a correct account of the social and religious life of the Jews in the first century of our era, with a view of facilitating the intelligent reading of the Gospel. The work itself consists of two books, or parts. Book First relates to the social life of the Jews in the time of Christ, and treats of the geog-

raphy of the Gospels, the Herods and Pontius Pilate, Sanhedrim, administration of justice, population, home life, dwellings, clothing, public life, life in the country districts, literature and the arts, and science. Book Second is devoted to the consideration of the religious life of the Jewish people in the first century. Among the subjects treated of are the Pharisees and Sadducees under the Maccabees and under Herod the Great, the Doctors of the Law and the Schools, the Synagogue, the Sabbath and the Bible, the Temple and its services, the principal dates in the life of Jesus, and Jesus and the preaching of the Gospel. The book throughout is written in a clear and popular style, and the information given is such as every reader of the New Testament should possess if he would correctly understand the Gospel history and the teachings of Christ and His Apostles. The conclusion to which his studies have led the author of the work himself is that "Jesus Christ was not the natural product of His environment; His appearance was a miracle; He came from God." Besides its other merits this volume has the additional merit of having a good Bibliography, Index and Table of Passages in the Bible, appended to it. Our readers will find it in every respect a valuable work on the subject to which it relates.

**THE SCIENCE OF THOUGHT.** By F. Max Müller. 2 vols. New York: Charles Scribner's Sons. 1887. Price \$4.00.

In these two handsome volumes Professor F. Max Müller whose writings have given him a world-wide fame, gives to the world the result of his studies as regards the Science of Thought. The conclusion at which he arrives is set forth in the motto placed on the title-page of his work: "No reason without language; no language without reason."

The work itself is divided into ten chapters. Of these six are contained in the first volume, and four in the second. The opening chapter treats of the constituent elements of thought. In it are especially discussed the meaning of thought, the materials of thought, and the various operations of the mind. Chapter second is devoted to the discussion of the relation existing between thought and language, and to showing that language presents the true history of mind. In chapter third the philosophy of Kant is considered with reference to the views advanced in chapter fourth which treats of language as a barrier between man and beast. Professor Müller contends strongly in the last named chapter for the common origin of mankind and the independent origin of man. The transition from animal to man, he claims, is inconceivable. Chapters fifth and sixth are devoted to the consideration of the constituent elements of language, and the origin of concepts and roots. In chapters seventh, eighth and ninth the roots of Sanscrit, the formation of words, and propositions and syllogisms are respectively discussed at considerable length. In the closing chapter the results of

the investigation are summed up, and the benefits to be derived from it pointed out. There is an appendix in which are given the fundamental concepts expressed by Sanscrit roots, and a very good general index together with two complete indexes to the Appendix.

We should like to offer some criticisms on some of the positions taken by the learned author, but our time and space will not allow of our doing so at present. We can assure our readers, however, that they will find these volumes well worth their careful study. Though they may not be able to agree with Prof. Müller on all points, yet they can hardly fail to be benefited by reading what he has so ably written. The work is one especially deserving the attention of all who are interested in the study of mental philosophy.

**HISTORY OF THE CHRISTIAN CHURCH.** By George Park Fisher, D.D., LL.D. Titus Street Professor of Ecclesiastical History in Yale University. With maps. New York : Charles Scribner's Sons. 1887. Price, \$3.50.

In this volume the most important facts of Christianity, from its beginnings in the time of Christ down to the present day, are presented in a condensed but, nevertheless, exceedingly lucid form. The book, however, is by no means merely a dry epitome of events pertaining to the history of the Church of Christ. On the contrary, it is an unusually readable and interesting, as well as instructive treatise. While nothing of importance is omitted, the author has especially endeavored to exhibit the relations of Christianity and of the Church to contemporaneous secular history, and to present a tolerably complete survey of the history of theological doctrine. The material throughout is arranged in a most masterly manner, and in accordance with the best results of the latest and most thorough scholarship. Great pains, moreover, has been taken to make the work in every particular as accurate as possible, and in this respect it is deserving of the very highest praise. The sketch given of the "Reformed Church in the United States," though necessarily very brief, is nevertheless remarkably correct. We mention this as an evidence of the great care Professor Fisher has taken to make his history perfectly trustworthy on all points. Besides the reading matter, which fills nearly seven hundred octavo pages, the volume contains eight very serviceable maps and a chart of religious statistics, all of which add materially to its value. For use as a text-book in our higher institutions of learning, and for the purposes of the general reader, we, indeed, consider this volume superior to any other in the English language on the subject of which it treats. We commend it, therefore, to all our readers. Both ministers and laymen will find it a very useful book to have within easy reach.

**CHRISTIAN FACTS AND FORCES.** By Newman Smyth, Author of "Old Faiths in New Light," "The Reality of Faith," etc. New York : Charles Scribner's Sons. 1887. Price, \$1.50.

In his book entitled "Old Faiths in New Light," Dr. Newman

Smyth proved himself not only a profound thinker, but also a clear and forcible writer. In the present volume, which is a collection of twenty sermons preached within the last two years to the members of the "Centre Church," New Haven, we find the same striking characteristics. All the sermons here given are full of vigorous thought admirably expressed. Usually we find volumes of sermons tiresome reading, but there is nothing dull or tiresome in these sermons. On the contrary, we think, no one who will begin any of them will be inclined to stop reading before he has finished it. We doubt, indeed, whether he will be satisfied to lay the book wholly aside before he has read all it contains. In our opinion, no more readable and instructive volume of sermons has been published during the past year. Among the subjects treated are: "The Changed World," "The Honesty of Jesus," "Standing in the Truth," "The Beginnings of Discipleship," "The Christian Revelation of Life," "A Real Sense of Sin," "The Great Requirement," "Misunderstanding Christ," "A Study of the Doctrine of the Atonement," "The Limits of Spiritual Manifestation," and "The Interdependence of All Saints."

From the following extracts, taken from as many different sermons, our readers may be able to form some idea of Dr. Smyth's way of looking at things, and also gather some food for serious thought:

"Real Christianity means for us something very different and much harder than coming to church, singing hymns, or discussing doctrines. Real Christianity is not owning a pew in a church, and renting a building to the devil. Real Christianity is not contributing a farthing to missions, keeping a carriage, and paying fifty cents on a dollar. Real Christianity is not saying, 'Lord! Lord!' and leaving the mass of suffering humanity to take care of itself. Real Christianity is not building the sepulchres of the prophets, and guarding as sacred trusts the dead bones of the past, and being as fools and blind, when the Lord is passing by in the spirit of an age, and calling the Church to greater works of faith, and larger visions of redemption. Real Christianity is not professing to love the brethren, and indulging in suspicions and all uncharitableness."

"The universe is a moral universe, and its forces are honest forces. Soon or late, in this world or another, the end of inward untruthfulness is certain as the law of gravitation. The moral universe can be relied upon eventually to throw out every immoral man."

"One reason why churches have been divided, and theology itself brought into contempt in the world, is because men have gone off satisfied with their studies of God's truth, as though these were the truth itself, the whole truth, and nothing but the truth."

"Only in universal sympathies can we know the universal

Christ. We must come out of ourselves; we must live more with others and in others; we must make All Saints' days in our homes and in our hearts, if we would be learners of the universal Christ, and enter into all the fullness of God."

**MY CONFESSION AND THE SPIRIT OF CHRIST'S TEACHING.** By Count Lyof N. Tolstoï. Translated from the Russian. New York: Thomas Y. Crowell & Co. Price, \$1.00.

**WHAT TO DO?** Thoughts Evoked by the Census of Moscow. By Count Lyof N. Tolstoï. Translated from the Russian by Isabel F. Hapgood. New York: Thomas Y. Crowell & Co. 1887. Price, \$1.25.

Though Count Tolstoï cannot be recommended as a correct interpreter of Scripture, nor as a safe guide in spiritual matters, yet there is in his religious writings much that is profoundly significant and worthy of much serious consideration. No one, we think, can carefully read "My Confession" without being made to realize more fully, perhaps, than ever before, the vanity of human existence apart from God and the injury which is done to the cause of Christ by the perversion of His teachings on the part of the Church itself. So no one, we also think, can read "What to Do?" without learning something as regards the course which Christians should pursue. No doubt Count Tolstoï, as a rule, insists too much on a literal interpretation of Christ's words, but we question whether this is not better than to convert Christ's teachings, as is very frequently done by those who would be leaders in the Church, into a species of refined worldliness. The prudent and discriminating reader, we feel assured, may gather much which will be of great value to him from both volumes above named.

**THE EPISTLES OF ST. PAUL WRITTEN AFTER HE BECAME A PRISONER, VIZ., EPHESIANS, COLOSSIANS, PHILEMON, PHILIPPIANS, I. TIMOTHY, TITUS, AND II. TIMOTHY.** With Explanatory Notes. By James R. Boise, D.D., LL.D., Professor in the Theological Seminary at Morgan Park, Illinois. New York: D. Appleton & Co., 1, 3 and 5 Bond Street. 1887.

The author gives the text of Tischendorf, with a constant comparison of the Text of Tregelles, and of Westcott and Hort. He recommends the study of the Greek text in connection with Bible dictionaries and works like Conybeare and Howson's, but in such manner as to make the critical study of the text of primary importance. He refers especially to Thayer's Greek-English Lexicon of the New Testament, which he says he has used with increasing satisfaction since its first publication. Though the notes are brief yet they are just such as the student of the New Testament needs. Ellicott's is more full. Such a work as this should be in the hands of every young minister, and he should endeavor to obtain the true grammatical meaning of the text.

After that, or in connection with it he should also consult a good commentary. At the same time a right theological standpoint is

important in the study of the Bible. For instance, in taking up the Epistle to the Ephesians, the view we entertain of St. Paul's doctrine of election will influence our understanding. Who are meant by "the saints that are in Ephesus"? Are they all the baptized members of the church? or has the writer in mind an election in the visible church? This seems to be a circle, for we derive our theological views from the Bible; how then can we derive our interpretation of the Bible from our theology? Our space will not allow us to discuss this point. We bring it forward only to show that while the grammatical interpretation comes first and is important, yet it is not all that is required. We have been pleased with this contribution to the study of the New Testament.

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## I.

### THE THEORY OF EVOLUTION AND THE CHRISTIAN FAITH.\*

BY REV. WILLIAM RUPP, D.D.

No problem of our day has been regarded with more anxiety than that of evolution, and none has given rise to more protracted and earnest discussion. Though men had long been accustomed to speak of development as pertaining to different orders of being, and especially to the order of life, as well as to various branches of science, yet when the theory of evolution was enounced as a universal formula for the origin of all finite existence, it was received with incredulity or with consternation by a large part of the Christian world. It was supposed to be in flat contradiction to the doctrine of creation, and even to the very idea of God, and therefore, of course, subversive of the Christian faith. And it must be confessed that this unfavorable judgment derived some probability from the fact that

\* This article is the second of a series of papers, read at the Mercersburg "Retreat," last August, rewritten and somewhat enlarged.

some of the earliest and ablest advocates of the theory were not believers in Christianity, while others actually applied it in an unchristian or atheistic manner. Yet this did not prevent from gaining acceptance among Christian thinkers; and at the present time the majority of its advocates are men of earnest Christian character. In spite of this fact, however, there are not wanting those who still claim that the theory of evolution is essentially and necessarily atheistic. If this claim were correct, then there would indeed be cause for anxiety; for the theory is constantly gaining ground, and is beginning to cast not only the scientific and philosophical, but much also of the theological thought of the age in its own mould.

The most general notion of evolution is the idea of a gradual unfolding of the universe according to certain invariable laws. The cosmos or world, in the order and form in which it presents itself to our contemplation at the present moment, is not the result of a creative fiat acting but once and discharging its productive energy instantaneously, but the result of a long process of becoming, in which one stage of progress always grows out of the one next preceding it, and serves as a condition of the one next following. Its type, accordingly, is not a machine that is manufactured, but an organism that grows. The original form of the world was an immense nebula, or fiery vapor, out of which the present world of order and beauty was evolved by a gradual process, guided and governed by uniform and immutable laws, which are still persistent in the present constitution of nature. By a long series of differentiations and recompositions the homogeneous has become the heterogeneous; and the simple has been transformed into the complex—the less into the more completely organized. Thus, out of the indeterminate, homogeneous world-stuff, or matter in its original, primordial state, there have been formed, by the process just referred to, the various kinds of earthy or mineral substances; and out of the general body of mineral nature there have been produced, by the same process, in an ever-ascending scale, the diversified orders of organic beings. And the same law of suc-

cessive differentiation and of gradual progression is supposed to prevail also in the world of mind or spirit, where it is believed to reign with equal constancy and uniformity. The material and the spiritual thus form one organic system, whose parts are unfolded according to a single all-pervading plan or method.

The particular laws or principles by which the gradual progression of the world, especially in the biological sphere, is conditioned and governed, according to the doctrine of evolution, have been formulated mainly by Mr. Darwin; and this was the work upon which rests the fame of that distinguished man. The first is the law of *natural selection*. It is a well-known fact that by the selection, among plants and animals, of particular individuals possessing certain characteristics, and by a continued process of inter-breeding, these characteristics may be preserved and rendered permanent; and thus new varieties or races may be obtained. Now what may thus be done artificially, by the intervention of human intelligence, nature is supposed to do spontaneously. Nature, however, makes her selections, not consciously or deliberately, but under the operation of a second law, namely, the law of *struggle for existence*, which reigns throughout all her domain. In this struggle for existence the weaker or less perfect individuals of a species perish, the stronger or more perfect survive. A fact is here assumed which Darwin does not explain, and to the inexplicability of which he repeatedly calls attention, but which is fraught with important consequences in the development of life, namely, the fact that the individuals of a species, and even the members of a family in precisely the same circumstances, constantly do vary. Now if such variation gives certain individuals but the slightest advantage, by increasing either their strength or their cunning, or by any other means, they will survive in the struggle for existence, exterminate the less-favored individuals, and continue the race in an improved form. The accidental variations of parental forms, if they are for their advantage, become fixed and intensified in their posterity by the operation of a third law, namely, the *law of heredity*, according to which the qualities

of parents, both congenital and acquired, tend to reproduce themselves in their offspring. A fourth law is the law of *the co-ordination of parts or members*, according to which a change produced in any one organ of a plant or animal will, in course of time, lead to a corresponding change in every other organ. Thus, for example, the enlarged claw, which gives one animal an advantage over others of its kind in the struggle for existence, by enabling it the better to seize and retain its prey, will when transmitted by inheritance to its offspring, lead to a modification of every other part of the body. The fifth law, finally, is the law of *adaptation to environment*, according to which a race of living beings accommodates or adjusts itself to its surroundings by undergoing, from generation to generation, slight changes of organization. In virtue of the operation of this law the manifold changes of telluric conditions, which geology has brought to light, must have been a fruitful source of change for the organic beings which have inhabited this earth.

These laws, which are found to prevail in the realm of animated nature at the present time, are supposed to have prevailed from the beginning; and by their operation the various order of organic beings are believed to have been evolved from a few simple principles or germs of life. Mr. Darwin does not undertake to explain the origin of life, just as he does not explain the cause of variation in organic beings; and here the theory of evolution as formulated by him leaves room to bring in the idea of fresh creative interpositions in the process of development if any should desire to do so. Darwin's theory does not concern itself with the cause of creation, but merely with its method. It proposes to show simply *how* the world was made, not to explain the power or agency by which it was made. And even Herbert Spencer remarks that the generalizations of the theory of evolution, as construed by himself, "apply not to the genesis of things in themselves, but merely to their genesis as manifested to the human consciousness." If some human mind could have contemplated from the outside the whole course of the world's genesis, it might have presented just those aspects

or features which are generalized in the laws of evolution above enumerated; although that would settle nothing in regard to the agency by which the process was initiated and maintained. That agency may be the God of the Christian faith; and only the mode of His creative activity may need to be conceived in a somewhat different manner from that which has been customary in the traditional theology of the past.

It is not our purpose here to prove this theory, nor to refute it. That is a task which belongs to the professional scientist, and which could not be performed in the space of an article like the present, even if the writer had the ability to perform it. Our purpose now is merely to inquire what, if the theory in its essential features be granted, will be its influence upon the Christian faith. Can we be Christians, and believe in the doctrine of evolution in any form? And if so, what doctrinal opinions will be affected, and in what way will they need to be modified? These will be the main points of our present inquiry. Still, we may allow ourselves, in passing, to make several remarks in regard to the scientific validity or strength of the theory. And our first remark is that it seems to be most consistent with the teaching of modern science concerning the vast age of the world. Geology has demonstrated that the duration of time within which the earth, with its inhabitants, has been reaching its present condition has been immensely long, the unit of measure probably being, not merely thousands, but millions of years. Anthropological research also has established the fact that the time of man's presence on the earth has been vastly longer than has usually been supposed—there being positive evidence of his existence in all the grand divisions of the globe during the glacial period. In view of these facts, the theory of evolution seems to be more reasonable than any theory of instantaneous creations.

Another remark which we shall make in regard to the scientific validity of the theory relates to the utter fallacy of those popular arguments, by which it is supposed to be so easily overthrown. Thus, it is argued at times, we do not see species

transformed now, or changed one into another. The horse never grows into an elephant, nor the sheep into an ox. And so it has been from the earliest historical times. All animals are now just what they were when man first learned to know them. Nature is constant, and between the different kinds of organic beings there are gulfs fixed which they cannot pass. Hence, the doctrine of evolution must be false. But to all this it is a sufficient reply to say that the fact that species do not now cross and become mixed does not prove that they may not have grown from a common stock; just as the fact that the branches of a tree do not unite at their tops does not prove they have not grown from a common trunk. And the fact that we do not see new species produced now does not prove that such production may not now be going on, but too slowly to be observed. We do not even see a tree grow. Nature is slow in her operations, and commonly hides her processes from our immediate observation. But it is not necessary to assume that if the theory of evolution be true, the process of species-making must always be going on at the same rate. It may be that in the process of the world's development there were *epochs* when the formative impulses of nature were stronger than they are at present, and when consequently the modification and multiplication of species were going on more rapidly than now. This supposition involves no contradiction of the notion of unity and continuity in nature. Continuity is not uniformity or sameness. There are periods when the forces of nature are quietly maturing, as it were, and preparing to produce their effects by a comparatively sudden outburst of energy. The opening of a flower and the birth of a living being are illustrations of this law. These are comparatively sudden events, and yet they involve no break in the continuity of life, and no violation of the law of gradual growth. And so it is no violation of the idea of progressive development under the operation of immutable laws, to suppose that the formative impulses of nature have come to a state of comparative repose, at least for the present period of the world, and that, therefore, the production of new species on a large scale has ceased.

It seems, indeed, to be supposed by some that if there is a process of evolution at all, it must be a blind and aimless one, that never reaches any end. But this question depends upon the view which we take of the origin of the evolving process and of the energy working within it. If, with Democritus, we should deny the existence of any intelligent primary cause of the world, and suppose its genesis to be the result merely of a blind or fortuitous concourse of atoms, then, of course, we could not think of it as ever reaching any definite end. But surely there is nothing in the theory of evolution to compel us to take this view. And if we assume that the cause of the world is a personal, intelligent Being, then it is as easy to believe in the realization of a predetermined plan or design in connection with the idea of evolution as in connection with the idea of instantaneous creation. Indeed, the idea of evolution, as now most generally apprehended, implies the notion of intelligent design and purposive direction. For evolution is not merely a process of transformation or change; on the contrary, it is an ascending process, ever rising from the less to the more complex, or from the less to the more perfect. But this implies an ideal of perfection, which, when reached, will bring the process to rest, at least relatively to the sphere in which it has up to this point been moving. So, then, the idea of evolution is not inconsistent with the notion of a certain fixedness in the present constitution and order of nature, and we may, therefore, grant to the theory of evolution all that is claimed for it, and yet hold that within the human period, which, however, is only a small fragment of the earth's entire history, few, if any, new species of organic beings have made their appearance. The world is not yet finished; but the main current of its evolution now lies not in the realm of physical, but in the realm of mental and moral forces.

But it is usually said, that if the theory of evolution be true, then man, the crown of the creation, must be the offspring of the monkey, and such an origin would have been unworthy of his nature and dignity. It is at this point that the theory commonly

encounters the most determined opposition. The ground of this opposition, however, is rather a sentiment than a judgment. It is a feeling of aversion to the thought of such a relationship. But there is no real cause for such a feeling; for there is no reason why a descent from the monkey should not be considered as honorable an origin for the human body as the immediate production of it from the dust of the earth. Organized matter is matter in a higher form of existence than belongs to that which is unorganized; and the evolution of the body of man from the body of an ape would have been quite as respectable a mode of origination as the direct fabrication of it from a lump of clay. And why should we be any more reluctant to acknowledge relationship, through some remote ancestor, with the quadrumana, than we are to acknowledge relationship with the degraded Hottentots, or with the beastly savages of Terra de Fuego? It is, however, merely a gratuitous assumption, that if man was derived from any antecedent order or race of beings it must have been that of the monkey. There is no good reason for this assumption, and evolutionists of the present day do not accept it. "Man," says Prof. Winchell, "branched from the animal stock far back in Tertiary time. The anthropoid apes have descended along one line, and man along another. The ape may be a distant relative, but he is not our ancestor." Indeed, it is believed that few, if any, species of organic beings have been derived from other species now in existence. The various species of oaks have not been developed out of each other, but out of some order of trees which had some resemblance to all existing species of oaks, and the characteristic qualities of which we now comprehend in the common conception of the oak genus. This genus, which, according to this view, had once a real existence in nature, was then only a species in relation to some other and higher genus. Thus the bond of connection in the system of animated nature is community of descent.

But if this view be correct, it may be asked, Where, then, are the remains of the intermediate organisms which must have been

\* *Homiletic Review*, December, 1887, p. 538.

produced during the time when the existing species of plants and animals were formed? They are not found in the rocks in which the remains of so many extinct forms of life lie imbedded. The geological record does not show any gradual shading into each other of organic forms. How is this fact to be reconciled with the doctrine of evolution? We are reminded here of the question concerning the "missing-link," of which so much account has been made in discussions of the descent of man. But these links are missing everywhere; and the case of man in this respect is not singular. In answer to this difficulty, the evolutionists will tell us that the geological record has, as yet, been very imperfectly examined, and that, consequently, no one would now be able to declare positively what it may or may not contain. But even if the record should turn out to be as barren as some now anticipate, the fact would then only lead us to conclude that the process of the modification and multiplication of species must have been a comparatively sudden one, connected, probably, with sudden changes of environment, such as must have been inseparable from those terrestrial revolutions which geology discloses in sufficient numbers. We have already seen that the assumption of such epochs in the world's development involves no contradiction of the idea of evolution. But in this case the intermediate organisms, which served to link a new with an old species, must have been comparatively few, and formed at a time, perhaps, when the telluric conditions were unfavorable for their preservation.\*

It will be seen, then, that the fact that to our observation the link is missing which binds man to the preceding order in the evolution of life is no proof that it does not exist. But the fact of its existence does not make a man an animal. Though

\* Darwin explains that the times of the formation of fossiliferous rocks were times when the land was *subsiding*, while the times of *elevation* left no record at all. But it was during times of elevation only that species were multiplied, while times of subsidence were merely times of extinction. In this way he accounts for the absence of intermediate forms.—*Origin of Species*, pp. 292, 465.

his physical frame consists of the same elements and is organized on the same general plan as that of the animal, he need not be afraid that the animal will ever claim equality with him. Man is differentiated from the animal by the fact of personality, or by the possession of self-conscious reason and will, which fit him for the production of language, of science and art, of morality and religion. There exists thus an impassable gulf between man and the highest animal of which we have any knowledge. And whence do these high mental and moral endowments come, which distinguish man from all his antecedents in the chain of physical being? They cannot come of nothing. We cannot conceive of a blind movement of atoms of matter, though it were prolonged during æons of time, as ever giving rise to personality, to self-consciousness, to intelligence and free will. These qualities can only come from the source from which they have always been believed to come, namely, from a self-existent, creative Reason and Will. The manner in which they are bestowed is not just now the question. Whether they were involved potentially in the body of nature out of which man was formed, as the flower is from the beginning contained in the plant, or whether nature, at a certain stage of her development, was met by a certain gift of intelligence from beyond herself—a sort of *donum supernaturale*—by which some individual in the chain of being was transformed into the first man, or whether there may be some other way of explaining their bestowment—this matters nothing; in any view, man's intellectual and moral endowments, the attributes of his nature, which properly make him man, can have their source only in God, the eternal, uncreated intelligence. In any consistent theory of the origin of man, the human soul must be supposed to be the product of a divine inspiration. There is a spirit in man, and the inspiration of the Almighty giveth him understanding. This, we believe, may be accepted as true on the supposition of evolution, as well as on the supposition of instantaneous creation.

The doctrine of evolution, then, is not necessarily atheistic,

nor even unchristian. As interpreted, for instance, by Prof. Winchell and a host of like-minded scholars, it does not propose to account for the existence of the world without God. A few able thinkers, indeed, may have so construed it—like Herbert Spencer and Haeckel, who make the world's development a blind, fatalistic process, without meaning or design, beginning with nothing but matter and motion, and at last ending in the same, the process of evolution being supposed to wind up finally in dissolution. But if these are evolutionists, they are at least not the only kind of evolutionists, and their constructions are not the only possible constructions of the theory. Nor do we believe that their speculations are consistent with the laws of reason. In discarding the idea of God, they have given up the notion of an adequate cause of existing things, and thus transgressed against one of the first principles of philosophical thinking, expressed in the famous maxim of ancient philosophy: "*Ex nihilo nihil fit.*" The process of evolution, as a mere finite process, can not have its efficient cause or sufficient reason in itself. The consistent or logical evolutionist, therefore, is bound to assume the existence of an absolute, self-caused Being, as the ground of all finite existence and development, in whose intelligence and volitional efficiency the world has its origin and continuance. There is, then, nothing in the fundamental thought of a progressive evolution of things according to eternal laws, that is in conflict with the first article of the Christian Creed; for the process of evolution presupposes a cause, and the laws presuppose a law-giver. The theory of evolution, therefore, does not labor to get rid of the idea of God as the creator and preserver of the world, but merely to explain the method of His creating and preserving activity. And, accordingly, the evolutionist who believes that the world was gradually developed, after a method that can be studied and according to laws that can be understood, may say, "I believe in God, the Father Almighty, maker of heaven and earth," with as good faith as he who supposes every thing to have been produced instantaneously by the sudden and inexplicable operation

of a divine fiat. God remains the creator of the world, no matter by what method He may have called it into being. "Whichever way of creation God may have chosen," says Lotze, "in none can the dependence of the universe on Him become slacker, in none be drawn closer."\*

But while this is doubtless true, still different theories of creation will involve different conceptions of the relation of the world to the divine agency, and will accordingly have different values. Now the theory of evolution—unless it be held in an atheistic form, in which it is neither more nor less reasonable than the doctrine of atheism itself—requires us, as we believe, to think of the divine agency, not as external to the world, but as immanent in it, and energizing always and everywhere according to fixed modes. And this we believe to be its advantage over all theories of instantaneous or unmediated creation. According to this view, to which also the best theistic thinking of the age is tending, God is not a capricious or changeable being, acting without rule or method, now in one way and then in another, but He is absolute and eternal reason, whose activity is always consistent with itself; and the divine efficiency is not external to the world, working upon it from without, but internal and acting from within. It is a common way of thinking, and one, indeed, of which we can only rid ourselves with some difficulty, to assume a certain dualism between God and the world, the world being supposed to stand over against God with a being of its own, separate and independent from the being of God. With this conception of the relation between God and the world, two different views are possible regarding to creation and providence. In the first place, we may suppose the world to have been *made*, that is, fashioned and framed by God in an external way by instantaneous exertion of power. A literal interpretation of the idea of creation by means of the divine *word* or *speech* might be made to yield this conception. And the world having been thus made, God now sits somewhere outside of it and watches over it; and if any

\* *Microcosmos*, vol. i. p. 374.

thing gets wrong, He sets it right by a like external and mechanical operation. This is the idea of the "supernatural" or "miraculous" for which some still contend. Or, secondly, we may suppose the world to have been produced by the automatic or spontaneous operation of "laws" lodged in its elements from the beginning by creative agency. God made the laws, and then the laws made the world. Thus the laws of nature become a kind of gods mediating between God and the creation. In this way we might get a certain doctrine of development; but there could only be developed or evolved that which was originally involved in the laws and germs of things. On this view we get such questions as these: How can the organic grow out of the inorganic? How from lifeless mineral can there be evolved the living vegetable, and from the insensible vegetable the sensitive animal? How again from the irrational animal can there be produced the rational man? Was the germ of the human from the beginning involved in the animal, and that of the animal in the vegetable? Or were the seminal principles of all existing things contained in the original fire-mist, as the flowers of spring are contained in the seeds of autumn? We might escape these difficulties by assuming, at certain stages of the cosmogonic process, fresh creative interpositions, depositing new principles in the soil of nature and ordaining new laws for their development. But then the process would not be strictly continuous. The unity of nature would be broken on this supposition as much as on the old doctrine of supernatural or miraculous creations. But the principal objection to this view, as well as to the former, is that it assumes a separation between God and the world which does not exist, and places God outside of the created universe.

We escape these difficulties by the assumption that God Himself is immanent in the process of the world, and that the world subsists and has its being in God. The world is not for God a foreign element, to be overcome, subdued, fashioned and framed by Him, by the exertion upon it of His power. It derives its being from God Himself. Certainly the being of

the world is not independent of God and eternal; for if were, there would be two absolute and eternal beings. God gives the world its being; and the being which He imparts it He borrows from no other source than Himself. Whence indeed, could He borrow it? Should it be said that He *creates* or *makes* it, it would be interesting to know what sort of thought any one may be able to connect with such a proposition. The world then has its being from God. The forces which are perceived to be active therein are manifestations of the divine efficiency itself; and the laws which are observed therein are only the modes of this efficiency, or forms of the divine operation. It is only as conceived in this way that the world itself can be supposed to have real and not merely phenomenal existence. The laws of nature are, then, not gods; they are not separate entities or beings, working apart from God. But God Himself is in all things, and worketh *πάντα ἐν πᾶσιν*. Let it not be said that this is pantheism; for what is here affirmed of God is understood to be affirmed of Him as an absolute, infinite personality, who while He is in the world is yet more than the world, and above it, so that His being is not one merely with the being of the world. "Who is a pantheist," says Prof. Harris, "who recognizes a conscious personality of God, the absolute Reason or Spirit energizing in freedom, and man in God's likeness as a rational and free personal being.\* But whatever may be said of this view of God's relation to the world, it is at any rate in accordance with the teaching of the Sacred Scriptures. We are all familiar how in Scripture the phenomena of nature are constantly referred to an immediate divine agency. The voice of God is heard in the thunder, and His arrows are seen in the lightnings. He rides upon the clouds. He giveth the snow and the rain. He causeth the winds to blow, and the waters to flow. He causeth the grass to grow for the cattle, and herbs for the service of man. The eyes of all creatures wait upon Him, and He giveth them their meat in due season. He openeth His hand, and

\* Self-Revelation of God, p. 200.

they are filled with good. He hideth His face, and they are troubled. He taketh away their breath, they die and return to the dust. He sendeth forth His Spirit, and they are created; and He reneweth the face of the ground. Statements of this kind could be multiplied; but these are sufficient to show how, to the religious contemplation of the sacred writers the forces of nature appeared to be one always with the energies of the Divine Being.

Should it be objected that, in spite of all qualifications and cautions, the view of the divine immanence here presented must at last lead to a pantheistic confusion of the being of God with the being of the world, because one divine personality cannot be, in any true sense, both immanent and transcendent, we would reply that the Sacred Scriptures teach, and the Christian faith accepts, the fact of a trinity of persons or hypostases in the one divine essence. The God of the Christian faith is a tri-personal God. Of this fact little account is usually made in theistic investigations, or in discussions of God's essential relation to the world in ordinary treatises of theology. This is no doubt an important omission; for if the doctrine of the Trinity be true, it must have significance, not merely for soteriology, but also for cosmology. And the New Testament leaves us not without important intimations or hints in regard to the treatment of this subject. It teaches us, not only that the second person, or the Divine Logos, has become flesh, but also that He is the original medium and ground of the universe. "All things were made through Him," and "in Him all things consist." He is the hypostasis through which God is immanent in the world, communicating to it His own being, while, as the hypostasis of the Father, He remains always transcendent; and the bond between the immanent and transcendent deity is the hypostasis of the Holy Spirit. It must be admitted that from a Unitarian standpoint it is difficult, if not impossible, to maintain the true immanence as well as transcendence of God. Unitarianism is bound to be either deistic or pantheistic. But the Christic doctrine of the Divine Trinity

enables us to believe that God is indeed above the world, and yet at the same time also truly in it.

What then, we ask now, is the evolving force in nature, which starts its developments and conducts them to their determinate ends? And we answer: it is not the existence of any number of separate potentialities, or seminal principles of things, but the immanence in it of the living deity itself, or the ever-abiding presence of the divine efficiency, that is, the divine thought and will in immediate identity. Accepting this answer, we shall have no difficulty in accounting for the manifestation, from time to time, of new and higher qualities in the same substance, or in understanding how one set of beings may be evolved out of another. The crystalizing power of the mineral is one manifestation of the divine efficiency; and the vitalizing power of the plant is another manifestation of the same efficiency, by means of the same elementary substances. Potential existences, or living germs of development in nature, have not their seat in created objects as separate entities, but in the divine agency always energizing in the body of nature. The vegetable may be evolved into the animal, not because the power of animalization is contained germinally in the plant, but because it is contained in the divine efficiency or energy, in which the plant itself has its ground. Perhaps we may be able to make our thought clearer by means of an illustration. The flower of a tree is a transformed branch, and the stamens and pistils are transformed leaves: not that the existing flower ever actually was a branch, or that the stamens and pistils ever actually were leaves, but that what, in other circumstances, might have grown into a leafy branch, has grown into a flower. But we would not say, therefore, that the potentiality of becoming stamens and pistils resides in the leaves considered as separate existences. On the contrary, the general life-power of the tree, which produces the leaves and fits them for the performance of certain functions, also, when occasion requires, transforms leaves, or the germs of leaves, and qualifies them for the performance of other functions. So the divine energy

immanent in nature, which always remains identical with itself, and is never weakened or diminished, may now produce one class of beings with one set of qualities, and then cause to grow out of this another class of beings with a different set of qualities. The possibility of developing into a self-conscious human soul does not reside in the elements of the animal nature as such; but as the undeveloped leaf may grow into a stamen or pistil in consequence of a peculiar influence exerted upon it by the general economy of the tree's life, so out of the elements of animal nature may be developed a human soul by a peculiar action of that divine energy in which all souls have their ground.

It may be said, perhaps, by some possibly in the way of commendation, by others in the way of reproach, that this is only the old doctrine of special creations over again, to which we are here coming back. We cheerfully admit that it is the old doctrine of creation in so far as the world, in its origin and continuance, its essence and form, is referred to a volitional energy of God; and this, we submit, is the only religious value that ever belonged to the old doctrine of creation. But while we have here the old doctrine of creation in its essential religious import, we have it in a new scientific form, corresponding more nearly to the scientific view of the world in our time. The cause of things is, of course, supposed to be the same that the Christian faith has always believed it to be; but the method of the production of things is supposed to have been different from what was once believed. According to the old doctrine, things were *made* by the instantaneous operation of a divine fiat; according to the new doctrine of evolution, they *grow* in consequence of the immanence in the world of a divine energy. And we believe that this last view is more in harmony with all that we know of the ways of God, and with all that we know of the constitution and character of the world. It is in harmony with the fact, for instance, that in the present period of the world all the processes of nature are under law, coming to pass by slow and

imperceptible changes, and that nature knows no leaps ; and it is in harmony also with the fact of the apparent imperfection of nature. If the dark riddle of physical evil is ever to be explained, we believe that it can only be explained on the ground of a gradual evolution of the world. To say, as has at times been said, that God purposely made the world imperfect, having so constituted it that it must necessarily produce pain and death, in order that it might be a fit dwelling-place for a fallen creature like man, who needs the discipline of suffering, would now no longer satisfy anybody. But imperfection would seem to be a necessary attribute of an unfinished world-process, that is only gradually approaching its ideal condition. In the future ideal condition of the world, which, however, can only be reached by the process of moral development now going forward in humanity, there will be no longer any imperfection or defect. In that world "wherein dwelleth righteousness," which will be the final result of the working of the Christian economy, there will be no more violence, pain, disease or death ; and then "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them."

But is not the idea of a progressive evolution of the world in conflict with the representation of the process of creation given in the Bible ? We believe that it is not. It is true, indeed, that in some instances the language of the Bible, upon the first reading of it, makes the impression that the creation was the result of an unmediated or magical operation of God ; as, for example, when it is said that "He spake and it was done, He commanded and it stood fast." But such statements cannot be supposed to mean anything more than that the existence of the world is absolutely dependent upon the will of God. The Bible, it cannot be urged too strongly at the present time, is a book purely of religious teaching, not of scientific, historical or philosophical information. The religious ideas, indeed, are conveyed in language derived from the general views of the

world current in the times of the sacred writers; but the essential religious kernel can in nearly all cases be readily separated from the accidental shell in which it is inclosed.

This conception of the nature of the Bible is especially applicable to the account of the creation contained in Genesis. The aim of that account is not to impart scientific knowledge, but to convey religious instruction. It tells us that "in the beginning God created the heavens and the earth;" the meaning of which is simply that the world is not eternal, that it is not the result of accident or chance, and that it is not the product either of a multitude of creative agencies or gods, but that in its origin and continuance, in its substance and form, it is dependent upon the volitional activity of the one eternal God. While there is in this account something like the representation of a process, there is in it no description of the method of creation, the object of the writer being merely to impress the fact that the creation of the world was the work of that God who was worshipped in Israel. It tells us, indeed, that God made all things "after their kind;" and this has been regarded as a proof of the distinct and separate creation of species, not merely in the view of the writer, but also in fact. This, however, is inferring too much. That God made species is, of course, true and will be cheerfully acknowledged at least by the theistic evolutionist. But He made them as really if He produced them by the operation of His immanent energy in nature, according to the laws described by Darwin, as if He had created them in the flashing of a moment by the magic power of a single fiat. According to the teaching of the Bible God makes animals and men now, although according to the observations of science they are brought into existence by the operation of the invariable laws of generation. Science looks at the outside of the process and describes it as it presents itself to the senses, while the Bible looks at the interior essence and describes it in respect of its energy and causality. And there is no reason to look for more than this general thought in the simple primitive account of creation contained in the first book of the Bible.

It has been rather customary in recent times to find in the first chapter of Genesis an anticipation of the discoveries of modern geological science. The six creative days, it has been said, represent the great geological eras, and the order of succession in Genesis is the same as that indicated by geology. There are, however, along with the acknowledged resemblances, also striking differences between the accounts of Genesis and geology. Thus the well-marked eras of geology are not only more numerous, but at least from twenty to thirty; and then, it is demanding a good deal to ask us to believe that the vegetation of the carboniferous era grew before the globe was ever visited by the direct rays of the sun, as the various "harmonies" between geology and the Bible assume. That such thoughts were in the mind of the author of Genesis is simply incredible; and that that author was made unconsciously to utter ideas which he did not understand, and which men generally did not understand for thousands of years after, presupposes a view of inspiration that turns it all into magic. The truth probably is, that the representation of creation as a progressive process, passing through a number of successive stages, is due to the law of the human mind that it can understand things only when it is able to view them in their genesis or becoming; and that the number seven in the account of creation grew out of the septenary division of time, which was a sacred religious institution among the Hebrews. The order of succession from the inorganic to the organic and from the less to the more highly organized, from the plant to the animal and from the animal to man, is simply that which would present itself to any profound observer of the phenomena of nature. We refer to these points merely in order to show that, if there are any scientific conceptions contained in the Biblical account of creation, they are such as were current in the common thought of the time that account was composed. They belong as such merely to the accidental form or shell of divine revelation, and not to its essential contents, and have, therefore, no right to contradict scientific conceptions of this or any subsequent age.

It has often been pointed out that the creation of man is described in somewhat different language from that which is used in regard to the origin of the animals. Of the animals God said "Let the waters and the earth bring them forth," and this has been supposed to point to something like evolution; while of man God said, "Let us make him in our image, after our likeness," which is believed to indicate a different process from that pursued in the production of animals. It is to be observed, however, that in the general summary it is said, too, that "God *made* the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind,"—the same terms being employed that are used in describing the origin of man,—so that, if we are entitled to infer something like evolution in regard to the production of animals, we are entitled to make the same inference in regard to the origin of man. Let no one imagine, however, that it would be a legitimate proceeding to deduce the modern doctrine of evolution from the first chapter of Genesis. The tendency of our remarks is merely to establish the conclusion that the Bible is neither on the one side of the question nor on the other, but that as regards the method of creation the Bible is in favor of any theory that *shall prove to be true*. If the theory of evolution, then, shall be found to rest upon sufficient data in observation and reason, it will have no enemy in the Bible.

The Bible denotes the peculiarity in the origin and nature of man by means of the statement that "God made man in His own image," and that "He breathed into his nostrils the breath of life," whereby "he became a living soul." The last statement probably indicates that the life of man is in a peculiar sense an effluence from the life of God, so that he is the "offspring" of God in a more profound sense than that in which any other earthly creature is such. We have already seen that all finite beings derive their existence from the Infinite Being. But the being of man is so related to that of the Infinite, that his existence is more than bare *existence*, like that of a stone or

plant; it is *self-existence*;—in German phraseology it is not mere *Dasein*, but *Für-sichsein*,—being that has apprehended itself, that feels, and knows, and enjoys itself; in a word, it is *personality*. And in this respect man is the image of God. The fundamental idea in the Biblical conception of God is the idea of personality. God is a person, a self, a being that thinks and wills, and loves, and is good, and holy and just. And the qualities, in a finite form, man has in common with God. Man possesses the faculty of reason, and will, and sensibility; he has the power of self-determination, which makes him a free moral agent, responsible for his actions and capable of sin as well as of righteousness. But this divine image in man does not require us to think of the origin of the first man as being brought to pass by an immediate and instantaneous exertion of creative power. Indeed, we cannot think of it as being brought to pass in that way at all. Actual personality cannot be directly created. The child is not now born with a finished personality, with the faculties of thought, and will and reason in operation, but only with the real possibility of developing into such personality involved in its physico-psychical organization. And why should we not think of the origin of the first man in a similar way? But if we do, then we have the essential idea of evolution. The idea of evolution is inconsistent with the conception of the first man as a being of supernatural intelligence and holiness, and with the notion of his having sprung into existence fully formed in body and mind, like Athena from the head of Zeus. But we believe that this conception itself and this notion, are inconsistent with a correct idea of personality and of moral qualities. Personality, as self-existence, can in no case be passively made, but must make itself by a spontaneous process of development; in other words, it must be the result of a process of becoming, in which there is at work not only a creative energy of God, but in which the being which comes to be also itself takes an active part. It is only in this view that man can be a truly free moral agent. Freedom that is merely given or attached to a being, and that does

not reach to this self-determination and self-organization of its own essence, is not in any true sense freedom; and it is only in such freedom that we have the possibility of holiness as well as of sin. These are moral qualities that cannot be given immediately in creation, but can only be acquired by personal agency and volition.

The doctrine of evolution, in the theistic or Christian form which we have endeavored to give it in this paper, then, is capable of giving us the idea of man as a free moral agent, not springing into existence in a state of positive determination in relation to moral good and evil, but beginning his personal life with the mere possibility of such determination. And this we believe to be the only idea that is consistent with any correct ethical theory. Man was not *created* evil. He did not begin his human existence with a tendency to sin in his objective constitution, but with a tendency to good, inasmuch as the energies of nature, if not swayed by personal influence or volition, have a tendency to obey the will of God. It is only when existence passes into self-existence that the possibility of moral evil arises. But man fell. The present tendency to moral evil in human nature is not merely a relic of the animal nature out of which the human has emerged, as some evolutionists have maintained. It is an abnormal condition, and points to some catastrophe in the past history of the race, brought about by moral agency or volition. Of this catastrophe the theory of evolution, of course, offers no explanation. In showing us man in a state of pure nature, with mental faculties as yet undeveloped and will undetermined, it shows us a being for whom it was possible to sin—a possibility which it is difficult to connect in thought with the idea of a person far advanced in intelligence and holiness, such as the older theology was fond of representing the first man to have been; but it shows us no reason or ground why he should sin. The origin of sin, in this sense, is not capable of any explanation; for, if it were, it would become a necessity, and thus cease to be sin. But, man having fallen, the doctrine of evolution in its *law of heredity* shows how the

sinful tendency of nature could become persistent in the and hence, to explain the fact of original or hereditary sin the theologian need no longer to have recourse to any artificial notion of federal headship or to the monstrous doctrine of arbitrary imputation of sin—a result for which he ought profoundly thankful.

Here we are compelled, for the present at least, to bring our discussion to a close. It was our intention, before closing, to consider the theory of evolution also in relation to the life and progress of the world of mind,—that is, in relation to history, to morality, religion and science, and to show that here also it is consistent both with the facts concerned and with the Christian faith,—but this paper has already grown to more than sufficient length, and we therefore lay down our pen.

## II.

### "NATURAL LAW IN THE SPIRITUAL WORLD." \*

BY REV. M. KIEFFER, D.D.

THIS is the title of a book written by a profound thinker and an eminent Christian scholar, viz. : H. Drummond, F.R.S.E., F.G.S., a book that has the charm of romance, the beauty of poetry and the instruction of wisdom. It needs neither eulogy nor recommendation. Nor is it for any such common purpose that we undertake the task of writing an article on the same subject in the way of partial, but by no means critical, review. It is not the design of our author to discuss the relation of the natural sciences to religion, or to show the harmony be-

\*Rev. Dr. J. I. Swander, a former pupil of Dr. Kieffer, of Freemont, Ohio, in transmitting this article, under date of February 8, 1888, writes as follows: "Enclosed find Dr. Kieffer's last contribution to the *Reformed Quarterly*. He finished it in my presence ten hours before he died. He thought that I should add a few more paragraphs in the development of an additional thought, and, indeed, I promised to do so, but after reading it over I concluded that the article was well rounded out. I send it to you in the hope that it will be allowed room in the April *Quarterly*."

In addition, therefore, to its intrinsic excellence, this article will be read with a melancholy interest by the numerous friends of Dr. Kieffer on account of the circumstances in which it was written. It shows that the writer came to the last hours of his earthly pilgrimage in the full possession of his faculties, and that his last meditations were upon the spiritual world into which he was so soon to enter. Soon after preparing these meditations for the *Review* the veil was drawn and, in the triumphs of Christian faith, he passed over into the blissful experience of the realities of the eternal world. For his more immediate relatives and his friends generally he has left behind in this article a precious memorial of his death which will be sacredly preserved and highly valued.

T. G. A.

tween the phenomena of nature and the grander phenomena of the spirit world, but to unfold the true idea of Law which is common to both, and which, like God its author, is omnipresent and reigns supreme in the kingdoms of nature, and also in the kingdoms of grace and glory : in perfect accord surely with the prayer taught us by our blessed Lord that the will of God might be done on earth as it is in Heaven. As God is the absolute being in distinction from the two-fold time and space form of existence, the objective and subjective, so His will, free, holy and intelligent, is the absolute Law from which all special laws in the universe derive their reality. The true conception of God can alone give us the true idea of the Law. The question, we think, may be fairly asked in the outset ; Does not the conclusion arrived at by our author follow as a corollary from the now commonly entertained view of the supernatural in the natural ? God is in the universe as in His own great temple. He is there as its real life and essential glory. He is even in the history of the human family as its most essential factor ; causing the wrath of man to praise Him. "The divine immanence" is the theme of some of the richest literature of our day, judicious authors always being careful to guard against pantheism by keeping intact the true ideas of the divine personality and transcendence.

The idea of Law, even natural Law, is as comprehensive as the universe, for the divine too is natural, as we are told if we believe the promises we are made partakers of *The Divine Nature*. And on the other hand it cannot be truly said of any part of the creation, not even of the inorganic, that it is without law. Not only the physical heavens and the earth are under its control, but also all spiritual thrones, principalities and powers, including the personal and the impersonal creation. And everywhere, in the heavens above and on the earth beneath, it appears as perfectly natural : yea, it is natural for the obvious reason that the whole creation is a birth from the womb of eternity, or from the absolutely natural one.

The angels in heaven of whom we cannot predicate corporeity,

and whose environments too are purely spiritual, are the result of this primary birth no less than the children of men. They and we can say as one family: "We are God's offspring." They can live with us, and we can live with them in the grand home given us by our common Heavenly Father.

To live in heaven can surely not be less natural than to live on earth. The environments of living creatures there cannot be less natural than the environments of the numberless living creatures on our earth. The spiritual, indeed, is the most truly natural, and does not even depend upon the material for its naturalness. The material without the spiritual, on the contrary, is lifeless, inorganic; it is dead; hence less natural. It belongs to our present materialistic age to claim exclusively for the outward, the visible and tangible, all naturalness and reality. A most unfounded and unphilosophical claim—one that takes from man his manhood and terminates his existence at the end of this his short earthly career. That is not the teaching of true science. It is in itself a most monstrous unnaturalness. It shows at once the absence of spiritual discernment, the want of power to see God in the works made by His own hand.

It is refreshing and pleasant therefore, as well as instructive, to become acquainted with an author who, in clear, distinct vision, sees the natural Law in the spiritual world.

Professor Drummond is both a theologian and a scientist. He belongs to the spiritual world and also to that which is usually called the natural, and is quite familiar with both. As he tells us, he has not read his theology into science, nor his science into theology, but he has discovered that as natural Law is common to both, theology is also science. Inasmuch as the realities of the spiritual world are also under Law, theology is recast in the scientific mould, and is expressed in scientific terms.

The terms "spiritual" and "supernatural" may, we think, be used interchangeably, and that too in a relative sense.

There are higher and lower departments of the natural.

The vegetable kingdom of our earth is higher, more spiritual than the mineral. The animal kingdom is more complex, and stands above the vegetable kingdom; and so man made in the divine image is supernatural to all below him. And so, also the kingdom of grace, called the kingdom of God, into which man cannot enter except in the way of regeneration, is a supernatural kingdom, yet in the human and hence in the natural. This finally terminates in the kingdom of glory, which is more immediately connected with the absolute.

All the kingdoms or worlds, the higher and the lower, the nearest at hand and the most distant, in their relation to each other and to God, the creator of them all, constitute the universe. The whole is natural, as said, not simply according to the etymology of the word (*nasci*, to be born), but because born of God, the absolutely natural One.

This being so, it would be most unreasonable to suppose that the creation should be left to itself. How can that have an independent existence which is from another? Is it not much more rational to believe that God is in the worlds which He has made, and that by the tranquil working of His providence He upholds and governs them as by His omnipotent hand?

As the whole is from Him, so it is in and for and through Him that all things consist, and move forward in their appointed course.

The divine as thus obviously in the natural leads to the inference that the natural is also in the divine. Though distinct, the relation between them is vital; and the whole idea of Being, including the absolute and relative, the personal and impersonal, resolves itself into the mysterious. It is most reasonable, also, to believe that this vital union is abiding. When the numberless worlds, constituting the universe, came into existence they came to remain. We cannot well conceive that God would actualize His idea of the creation, thus becoming objective to Himself, to undo the stupendous miracle according to an arbitrary decree. God is too majestic to amuse Himself by kindling lights for the pleasure of blowing them out with the breath of His mouth.

The mirror that He has suspended upon the wall of time is to reflect His eternal glory eternally. There is no room for the idea of annihilation. Changes are constantly going on, as we know, and are foretold. The old rolling heavens are in the course of time to be folded up as a garment and the earth melted with fervent heat; but all this only that they may be so changed as to become the suitable environment of the rational creatures, angels and men specially made in the divine image and endowed with immortality. Even with the assistance of our author it is difficult to state in the way of definition, or single proposition what we are to understand by the term "Natural Law."

As intimated, we form our idea of nature from the etymology of the word. But this gives us at once the primary conception of cause and effect. We are told, however, that we must not confound this idea with that of Law; that it is misleading to do so.

"In the true sense Natural Law predicates nothing of causes. The Laws of nature are simply statements of the orderly condition of things in Nature, what is found in nature by a sufficient number of competent observers." . . . "They are modes of operation and not operators; processes, not powers." . . . "Gravitation is a process; but '*gravity*,' who can tell what it is?"

The distinction is quite clear, but unless we are careful it may also mislead us. Man, for instance, has certain powers, physical and mental; but it is only by the manner in which he exercises these powers that we can ascertain that he is really man. His character is determined by what he thinks and does. Only the man that lives as a man is really a man. The Law in this case obviously effects something. The man is good because it is present and has been obeyed. So with the forces of nature generally; the effect of the Law upon them is that they are kept within certain limits, go forward in their appointed course and accomplish certain ends. Reasoning in the abstract here will not answer. To do so leaves us at sea;

nothing can be brought into thinkable form, and there is an end of science.

The grand effect of Law is that it gives us the ideas of fixedness (*Gesetz*) permanency and certainty. As we were taught in school: "Law is a free and intelligent necessity which determines all things in the universe just as they are determined." This is more than a restatement of the same idea, as given above, in other words. It gives us this advantage: it helps us to apprehend the relation between the special laws of nature and the Law. The latter is all comprehensive. As general necessity it actualizes itself in specific forms. As our common humanity individualizes itself and becomes multiform, so all special laws of nature exist in one universal Law:

" Which, like a chain of love,  
Unites all below and all above;  
All things serving—all things served—  
Nothing stands alone—  
The chain runs on,  
And, where it ends, unknown."

As necessity, it is, in the nature of the case, relative; there must be something of which it is the necessity. There is a reciprocity of action or process.

Law, in determining in specific cases, is determined, but never so as to lose its identity; yet in such a manner as to give a higher nature to that of which it has become the law. Thus, in the mineral kingdom we have the laws of crystallization, magnetism, chemical affinity and repulsion. In the higher kingdoms we have the laws of vegetable, animal and human life in all the complexity of their various organisms. Hence, we derive the idea, not of the many laws of nature, but of the Law in the manifold forms of its actual expression. Again, we are told that "The Natural Laws are great lines running, not only through the world, but, as we now know, through the universe, reducing it, like parallels of latitude, to intelligent order. In themselves, be it once more repeated, they may have no more existence than parallels of latitude. But they exist for

us. They are drawn for us to understand the part by some Hand that drew the whole."

This only shows the greater need of caution, and calls for the most emphatic reiteration of the fact that the Law in the manifold forms of its expression is concrete and essential to the very existence of the universe. If the Laws of the universe are nothing more than imaginary lines drawn for the purposes of instruction, then after the lesson is learned they may pass out of view, and the earth still remain in its place and the "old rolling heavens" roll on as they did before. The idea is contrary to both reason and Revelation. The idea that the numberless forces of nature, or of the universe, should be permitted to play their part lawlessly is more preposterous than that of any chance world that has ever entered the brain of the atheist. No, no; mere imaginary lines, however useful in themselves, cannot teach us the true lesson, just as little as the figures on the black-board, which may remain or be rubbed out at pleasure, after the problem in geometry has been demonstrated. They have their use, certainly; but the student who would succumb must think more profoundly; he must take in the law of measurement as it inheres in the earth itself.

So here precisely. If, for example, we compare nature with a book; this great Book is not one thing and the Law another. They do not exist side by side. Nor is the one in the other as scraps of newspaper are gathered into a volume. It is safer to say that Nature is the Book of the Law. It is the Law manifested, revealed, uttering its voice in all places of God's dominion.

In our efforts to come face to face with "the Truth," it may be well enough to distinguish between operators and the mode of operation—power and process—gravity and gravitation, etc. But the very instant you separate the Law of the universe from the things therein, you deny the reality of both. When God the Almighty created the heavens and the earth, with all that is in them, it is not at all likely that the eye of His omniscience was closed, or that His law-giving wisdom was dominant. That

eye never slumbereth nor sleepeth, and the Almighty and All-wise God are not separate, but one and the same Being.

In meditating, then, upon the works of Nature, and in adoring Him as the Almighty Maker of the stars, moon and sun, we must not forget to exclaim, in the language of inspiration : "In wisdom, O God, Thou hast created them all !"

No sound theologian would think for a moment of separating any one of the divine attributes from God Himself ; much less can His wisdom be divorced from His power. The divine omnipotence and wisdom are one and inseparable. As person, God is ever active in thinking. His thoughts are far above ours, because they are productive—ours, at best, are only reproductive. When He thinks the worlds, they roll into existence. The only limit to their number is His sovereign pleasure. But His power is that of His infinite love, and hence His wisdom must, necessarily, be according to the law of His own life, which is wise, truthful, righteous, holy and good. If God has glorified Himself as the Almighty in the creation, it is only because He has also glorified Himself as the All-wise, as the Author of the Law and manifold laws, on which its wonderful order, beauty and harmony depend. Hence, since God is everywhere present, the Law, as the expression of His All-wise will, is also present,—yea, as said, inherent in every part of the universe. Present, we say, directing, controlling, modifying ; or, if you will accept the term, *necessitating* every part of nature, from the smallest particle of dust to the largest luminary of the firmament.

To illustrate : If we study the natural laws insularly—that is, without any connection with the absolute Law—failing to discern its presence in the science under consideration, whatever it may be, the knowledge gained will be just as fragmentary and unsatisfactory as were some of the discriptive philosophies of the ancients. In that case there is no true science. If we go into the mineral kingdom and collect a number of crystals we may amuse ourselves by examining their shapes and forms and transparency ; but it is only when we study the *law* of crystallization

that our knowledge becomes truly scientific. Study astrology apart from the *law* of the stars; your knowledge may gratify curiosity, but you know nothing whatever of the science of astronomy. The knowledge of the law of the stars is the science of astronomy.

So, throughout all the departments of human knowledge, the study of their respective laws as from and in *the Law* is true science. Nothing short of this is worthy of the name.

Not that science can originate Law. This is absolute, but, given us in the form of Nature's order and harmony, its study is necessarily scientific.

This follows from the fact that the Law of the divine reason as revealed in nature answers to the law of the human reason.

Just as the harmony of the human will with the divine law is morality, so the harmony of the human reason with the Law is science.

That the law of life, as it is in God, should become the Law of human personality and life, is a great mystery. It cannot be brought within the compass of the understanding. In this respect it is a clear type of the "great mystery of godliness—God manifested in the flesh." But it is just this that corrects a very common mistake. It is not the mysterious, by any means, that limits human knowledge, or science. When we are called upon to walk by faith upon the waters of this shoreless ocean, we are not to suppose for a moment that faith is blind, and that the wondrous truths of the spiritual world cannot be brought into thinkable form.

The divine revelation is not intended to blind personal creatures, but to give sight to the blind that they may see the glories of the Eternal Jehovah.

This talk that we often hear about not believing things unless we can understand them, is meaningless. It is right down nonsense. No man on earth, whether in the sphere of nature or of grace, thinks or acts without faith. All the industries of the human family, as we know, are based on faith; and so the

scientist must, and really does, believe in the principle of science before he can take a single step in the way of applying that principle.

With Copernicus, Galileo and Kepler "the regularity of the universe began to be discerned," as the result of intuitive apprehension that its Law is fact, and not the result of a hypothesis. So, when Nature yielded to Newton her "great secret," gravitation was felt, believed to be a fact in itself, then the Law was revealed as fact. This is the case with every scientist. Men as Darwin, Huxley, Spencer and Tyndall are no unbelievers. They have faith in Nature (this is their faith in Natural Law and in science. They show their faith in their works. Like the young lawyer, they are near the king of the Law, God which has come to us in the Person of His Son.

The law embodied in the great book of nature, like the law given us in the form of the inspired word, must ultimately, if faithfully studied, lead the mind to Christ and the realities of the "spiritual world." It is the law of Heaven and earth as embodied in His Person that unites both worlds into one.

This fact cannot be too strongly emphasized; and it is for this purpose that we write this article. Not to contradict Professor Drummond's book, but to show the true and solid ground on which the validity of its arguments rests.

While reading these arguments it seemed to me that the unprejudiced scientist must feel their force, and be prepared to accept the view of the author.

The identity of the law of the natural and spiritual worlds is so forcibly illustrated, and the relation between natural life and its conditions or environments so clearly shown, that one would suppose that thinking-men accustomed to the lines of natural law must, when they come to the eternal form of existence, follow it into the higher real reign. But since many students of natural law stop when they come to a certain point—since they lose sight of their guiding star in the dark valley, and have nothing but conjecture

sustain them when the lamp of their earthly life is about to become extinct—why should not this gospel be preached to them, namely: that the constitution of Christ's Person satisfies every scientific demand, as well as every other conceivable want of human nature?

It is not exactly the recasting of theology in the scientific mould that is demanded by the present age. But little is gained by that. Much depends upon the character of science itself. Over twenty years ago we wrote, with our own hands, of Theology as the Queen of the sciences, to which they are all tributary.

It should not be forgotten that long since both the Mystic and Scholastic Theologies have been modified by a sound pneumatic Christology. The re-casting process is going on continually. The facts, the phenomena and doctrines of Christianity have been arranged in thinkable form, and have been scientifically unfolded by such men as Schleiermacher, Olshausen, Dorner, Lange, Ebrard, and our late lamented Dr. Nevin, ever since the birth of science. Whilst studying their writings one feels that theology, too, is natural science, and that there is a divinity, theology, in the sciences. The ability to read theology in the natural sciences, and to trace the lines of natural science in theology, is conditioned by a proper knowledge of Him who, in the divine-human constitution of His Person, is the complete and perfect atonement of all worlds, whether visible or invisible. Out of Christ it is impossible to know either God or that which is not God. Both the Absolute Being and the relative form of existence are *incognita*. He is the revelation of God, for He is the express image of the Father's Person and the brightness of His glory, and in Him dwells the fulness of the Godhead bodily. So in Him also dwells the entire fulness of humanity, and inasmuch as all things stand together in Him. He is the centre of the universe. Just because He is "The All in all," the whole is in Him.

In Him the true idea of the universe is actualized; because in the very nature of this idea there must be one around which

all things turn—a centre around which the whole system revolves, and through which the power and wisdom must come, by which the whole is upheld and governed.

Now we ask, Does it not answer to the demands of reason and science that *that* centre be the Person who unites in His constitution both the absolute and the relative? Suppose it were discovered that the whole turns on a pivot; would that be satisfactory to either our reason or our faith? Who placed that pivot there or by what power is it kept in its place? Neither reason nor faith can find an ultimate ground on which to rest except in the absolute. But this we cannot approach and in it we cannot confide except through a personal mediator, who unites our nature and nature generally with his own.

No angel would answer the purpose, and no mere creature like ourselves. The general and somewhat vague notion that all things have their being in God, whose foot-prints can be everywhere seen, makes but little impression upon the minds of men generally, and scientists, many of them, conclude that God cannot be known. He is the inscrutable mystery, and hence the limit, or the great exception of science.

The personal union of the divine with the natural left out of view, this inference of the agnostic is perfectly correct. Out of Christ God cannot be known; but in Him the whole mystery of being, though no less a mystery on that account, becomes knowable; the limit is removed, the demands of reason are satisfied, and science has the universe as its field.

This is the Gospel which meets every other want of human nature, and why should it not answer the demand of science, which is also a human need?

The preaching of Christ crucified, His propitiatory sacrifice, brings to us the glad tidings that our sins may be forgiven, and that there may be a reconciliation between God and us.

Do we fear death and the grave? Christ is our resurrection and life.

Are we physically and morally diseased? He is the physician who heals both the body and the soul.

Are we weary and heavy laden? He is present to give us rest.

Are we in darkness? He is our light, the very light of Heaven, illumining every chamber of our inner being.

Are we lonely on our earthly pilgrimage? He communes with us on the way, and is our comfort through life and in death.

Every conceivable gift that we need, God has freely given us, in Christ His Son. In Him we are complete.

Would it not be singular, therefore, if human thought in scientific form were an exception? Human life in general being perfected in Christ, it follows that all its normal activities, whether of the body, spirit or mind, must also find their completion in Him.

The valley of death is indeed damp and gloomy, the grave is dreary and cold, and Sheol may be located on the borders of despair; yet of themselves they cannot extinguish the flame of human life, and prevent us from entering "the spiritual world," illumined by the immediate presence of the Lord God and the Lamb. Rev. 22.

The time and space form of existence may be staked off from the absolute and eternal form of being, as the bay is separated from the ocean; but it is given to men who are only a little while lower than the angels, with them to live and move in the deep and shoreless ocean of eternity.

There we shall know even as we are known. The only limit to knowledge of which we can conceive, is in our finite capacity. So far as the absolute and the objective are concerned, we find no limit to knowledge there. God's secret decrees are no longer secrets to them that fear Him; and standing face to face before Him who is the Truth, all is radiant with divine light and glory.

This wonderful gospel, freely preached to the children of men, places them under the most solemn obligation. "To whom much is given, of him shall much be required." "This is the condemnation that light has come into the world, and men love darkness rather than light, because their deeds are evil." And if obliga-

tion, then the principle of authority cannot be given up. Science never can take its place, just as little as the moon can take the place of the sun. The abuse of authority in the family, in the state, and in the church, all three divinely instituted, is no argument against its proper exercise.

Our author says: "The old ground of faith, authority, is given up; the new, science, has not yet taken its place. Men did not require to *see* truth before. They only needed to believe it. Truth, therefore, had not been put by Theology in a seeing form, which, however, was its original form. But now they ask to see it. And when it is shown them they start back in despair. We shall not say what they see; but we shall say what they might see. If the natural laws were run through the spiritual world they might see the great lines of spiritual truth as clearly and simply as the broad lines of science. As they gazed into the natural spiritual world they would say to themselves, 'We have seen something like this before. This order is known to us. It is not arbitrary. This law here is that old law there, and this phenomenon here, what can it be but that which stood precisely in the same relation to that law yonder?' . . . .

So the spiritual world becomes slowly natural; and what is all but of equal moment, the natural world becomes slowly spiritual.

Nature is not a mere image of the spiritual. It is a working model of the spiritual. In the spiritual world the same wheels revolve, but without the iron. The same figures flit across the stage, the same processes of growth go on, the same functions are discharged, the same biological laws prevail, only with a different quality of Bios."

This "*résumé*" of our author's argument, based upon the great Christological fact, which we have endeavored to state as emphatically as possible, contains a noteworthy truth. That the seeing form of Theology was its original form should never be forgotten, because, like the incarnation itself, it is a fact in full force for all time.

"If ye had known me," says the Saviour, "ye should have known my Father also ; and from henceforth ye know him and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father ; and how sayest thou, then, shew us the Father?"

According to this quotation, God was present in visible form in the person of His Son, while the latter tabernacled in the flesh. He was seen and heard in the whole history of His life on earth. He was seen at His baptism. He was seen going about doing good, manifesting forth His glory in miracles of love and mercy. He was seen on the cross. He was going down into the state of the dead. He was seen coming forth from that dark abode, bringing men with him as trophies.

After His resurrection He was seen by pious women ; "He was seen of the twelve, then of above five hundred brethren at once."

God, *the θεος*, we say, was thus seen in His Son. He was seen also in His ascension, and His session at the right hand of the Father. He was seen in His miraculous return to earth in the Spirit's form on the Day of Pentecost. Here He appears as the visible Alpha of the New Creation, which has in it all the truth, power and wisdom to be unfolded in its future history until perfected in Him as the Omega.

This is what we mean by Theology in visible form. We agree that this was its original form ; and our argument is that it has not lost its identity as to either its form or contents, even to the present time. Christ is the same, yesterday, to-day and forever, and the natural universe, of which He is the centre and the fulness, manifests His presence now no less than in the beginning. This primitive form of the Divine self-manifestation leaves men without excuse for not seeing the natural in the spiritual, or for not knowing Him who is invisible. Hence, we can say also : "We do not say what men see, but what they

might see," if they have eyes to see. But we are not prepared by any means to exchange the old ground of faith, authority, for the new, namely, science, not even Christian science. Authority is the ground of faith in either case. Comparatively few men can become scientists, and not all of these are Christian scientists. Their teaching may be profitable, it may have great force indeed. But on what ground does science expect to be believed by the great masses of the people? Answer because its teaching is, or should be, according to the unerring laws of nature. But has science, has even Theology in the mould of science the power to convert men to Christianity? It is not divinely ordained to this high and holy end.

The authority for which we plead is divine. It is that in God which will not permit His law in the manifold forms of its expression to be violated with impunity. To maintain the honor of His government, God not only rewards obedience, as it is written: "In keeping thy commandments there is great reward;" but in the nature of the case disobedience must be punished. Man cannot know anything whatever about the great realities of Christianity except on the ground of divine authority. God's Inspired Word is either authoritative and must be received by faith, or the whole Christian system is a baseless fabric.

How can we know that God is the Creator of the heaven and the earth unless we take Him at His word? "Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear." Philosophy was never able to discover this great fact, and the world-building of modern science is child's play when compared with the simple statement of the inspired apostle.

We "understand" the fact by believing it, and we believe it simply because God in His Word has told us so. On His authority also, and on that alone, rests the entire fact of redemption through our Lord and Saviour Jesus Christ. How could we know that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not

perish, but have everlasting life,” if He had not told us so in His holy word? Here we are plainly taught that our Saviour was “conceived by the Holy Ghost, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.”

On the very same authority we “believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.”

This is the general creed of Christendom. It is the “*norma credendi*,” as we have it in the Bible, developed into symmetrical and beautiful form in the consciousness of the Christian Church.

Without the divine authority we can know nothing whatever of the religion of redemption, or of Him who says: “Behold, I create all things new.” This is the only key that unlocks the gates of Paradise; but, as intimated before, it opens those pearly gates to faith not to dazzle or blind its eye, but that it may be turned into sight and behold the unveiled glories of Him that sitteth upon the throne and to study the laws of the universe in the light of His all-pervading presence. That shall be the privilege only of the believer, the new creature in Christ, or the child adopted into the family of God by His Holy Spirit.

Science, therefore, instead of setting aside authority, as does the unbelieving world, should bow reverently before it, and implore its favor and assistance. Without this it cannot be relied upon as the interpreter of either the “Natural Law,” or of the “Natural Law in the spiritual world.”

The principle of authority is of universal application. It is to be maintained not only in the defence of our holy Christian religion, but its necessity is demanded as well in every-day life. It is a rule without a single exception. No child, not a

single member of the human family, can make a beginning in learning except by the application of this principle. How else can a child learn the letters of the alphabet? The only reason he can give why he calls these letters by their respective names, and gives them certain sounds, is because they were so named by his parents or teacher. By faith in that authority he learns. So too in regard to all the objects by which he is surrounded; he learns their names by the faith he has in his informants. Should he afterwards become a scientist here is where he must make his humble beginning. For this purpose God has instituted the family that parents might teach and govern their children. The parent is in the place of God to the child. In this primary form the divine touches the human, and awakens within it a consciousness of its responsibility.

The State which is but the amplification of the family gives us a still more enlarged idea of vicegerency. We are expressly told that this is a power ordained of God, and he that resisteth the power resisteth the ordinance of God. Civil government as a mere human expediency could never succeed in restraining the wickedness of the wicked; it could never secure to the citizen the right of life, of property and of freedom. Under such a government the anarchists in our United States would soon gain the ascendancy. But the majesty of the civil Law being divine, and owing to the general consciousness of responsibility to God, it only becomes necessary in case of an outbreak, as in Chicago, to hang one or two of the culprits, and the others will either blow out their own brains or submissively promise obedience to the "Powers that Be."

The citizens must learn that freedom does not consist in throwing off the restraints of the law; but in living according to its holy and righteous demands.

The principle of authority, as we have it embodied in the church, has in these last days become singularly unpopular. Because the principle has been abused! because there have been usurpation and oppression, there are many professedly good men who seem to think that the more earnestly they write

and speak against authority and dogma the nearer they approach the truth. They seem to have forgotten that the church is a divine Institution, "the very body of Christ, the fullness of Him that filleth all in all." Accordingly, the very form of the Lord's presence amongst the children of men. Even voluntary associations claim the right to control, to some extent, their own members. They hold in their hands the keys by which the doors are opened to applicants, and by which unruly members are expelled. May we not then expect that our Blessed Lord, in the organization of His church, would place into her hands the keys to open the doors to believers and to close them against unbelievers? Without such authority, under God, His promise that the gates of hell shall not prevail against the church, could not come to its fulfilment.

The present divided state of the church is no evidence that the principle of authority has been abandoned. Protestants as well as Roman Catholics retain it. Not only the historical denominations (by these we mean those who have retained the ancient creeds), but the sects also have their officials clothed with authority to exercise discipline.

But the case is too plain to need discussion. Science has certainly a great mission. As we have tried to show, the universe is its field; but whence has it its credentials if it has taken the place of authority? Man desires freedom, and he desires to know; but the first he can only enjoy fully in Christ, who is the fulfilment of the Law, and the latter is only possible in the way of obedience.

# THE FIRST ADAM AND THE SECOND.

BY REV. CORNELIUS R. LANE, D.D., PH.D.

ALL who are interested in the following discussion admit, on the one hand, that all men are in their present condition of sin and misery in virtue of a relation of some kind which they sustain to the first Adam; and on the other, that they can be delivered from the lost estate in which they are now found only by becoming related in some way to the second Adam, the Lord Jesus Christ.

From these admitted facts, the question arises, What is the relation, on the one side and on the other, on which such momentous consequences depend?

## I.

In attempting to answer this question, the first proposition is That whatever the relation is which is sustained by either, whether Adam or Christ, each to his own, the relation sustained by the other is of the same kind.

For, first, they are called by the same name. The first man, Adam, was made a living soul; the last Adam was made a quickening spirit. The name Adam, as used in this passage, is not merely a personal designation, but it also implies a relation which each one sustains to others. For as we have borne the image of the earthy, we shall also (must in order to salvation) bear the image of the heavenly. It is, therefore, in each case a name that implies a relation, and the relation secures a result—the image of him who is of the earth and of Him who is from heaven.

This argument, it is true, does not go very far towards proving the proposition, yet the sameness of names involving a relation, which is efficient in securing a result, is suggestive.

Secondly. The relation sustained by the first Adam and the Second, each to his own, is the same, because the one is the type of the other.

The word type (*τύπος*) means in the first place a blow and then the mark left by a blow, the impression being like the thing that made it. From this general meaning of the word came the various specific meanings found in common usage. The footprint, for example, is like the foot, the seal is like the die, the statue is like the model, and the copy is like the original in regard both to material things, Heb. 8 : 5, and to things of a moral nature, Phil. 3 : 17. The one, therefore, is the counterpart of the other, just as, using a modern illustration, the printed letter is the counterpart of the type that impresses it. Whatever, therefore, is the relation sustained by the one, that also and for that reason is the relation sustained by the other ; the one to all men as the meritorious ground of sin and death, and the other to the saved as the meritorious ground of their deliverance from sin and death. For as by one man (who sustains a relation to all his posterity, such as no other man sustains) sin entered into the world, and death (all penal evil, the proof of condemnation) by sin :—If through the offense of one (as the ground) many died, much more the grace of God and the gift by grace (the righteousness of which is the ground of justification) which is by one Man, Jesus Christ, has abounded unto many :—As by the offense of one judgment came upon all men unto condemnation, even so (so not as a fact, for then Universalism, a doctrine rejected as false by all the parties to this argument, would be true, but in virtue of a similar relation in each case, so, also,) by the righteousness of one, the free gift came upon all men unto justification of life :—For as (as, not because, for that would make redemption a matter of obligation not of grace, but in like manner as) by one man's, the first Adam's, disobedience many were made sinners ; so, also (in the

same way) by the obedience of one, the second Adam, shall also be made righteous:

Therefore, because the first Adam and the Second are called by the same name, not because they are alike in themselves (for in this respect they stand in the strongest possible contrast) but on account of a relation of some kind which each sustains to others; because each one, in regard to those related to him, is a type of the other; and also because the one is the ground of condemnation to all men apart from their own personal transgression, and the other the ground of justification to all believers viewed as such and not as workers—Therefore the relation which they sustain, each to his own, is the same; and, because it is the same, therefore, it is, that, As all who are in union with the first Adam, one with him in some way, whatever they be, die; so all who are in Christ in the same way are made alive.

## II.

The second proposition is, That the relation sustained by the first Adam and the Second, each to his own, is that of a Covenantant.

The first argument in proof of this proposition is the Record in the Book of Genesis, 2: 15–17; 3: 1–24.

In regard to this transaction, the 1st remark is that the whole arrangement is one of peculiar solemnity. The command was spoken directly by God Himself; The danger which Adam was exposed was made known to him not by words only, but it was also set forth and symbolized by the Tree of the knowledge of good and evil; And the blessing promised was not life merely,—that is, all that is implied in the favor of God, for that Adam had already by the very fact of his creation in the Divine image,—but confirmation in life, being placed by a Divine act beyond the danger of sinning, as the angels are and the spirits of just men made perfect. This blessing was symbolized by the Tree of life. These two Trees, therefore, if not sacraments, were of a sacramental nature, certainly as signs of the danger to which Adam was exposed.

and of the blessing promised to obedience; and they were also a constant reminder both of duty and of danger.

2d. In this transaction are found all the elements of a Covenant: The parties, God, of inherent right the sovereign Law-giver and Judge, and Adam, the subject of law; The duty enjoined, abstaining from the fruit of a particular tree; And the consequences of obedience and disobedience, Life and Death, set forth in words that could not be misunderstood and by signs whose meaning could not be mistaken. The first Adam, therefore, was fully instructed as to his duty and he was fully warned as to the danger to which he was exposed.

3d. It adds much to the peculiarity of this transaction to consider that the act forbidden was not wrong in itself, but wrong only as forbidden. There was, therefore, involved in it no perplexing question of right and wrong, but only the simple, single point of duty, so presented that there could be no mistake as to what the duty was, and no possible place for a sin of ignorance. In regard to other things there might be deception, and there was; but there was no room for deception and there could be none as to the one thing required: and yet Adam failed, and failing in duty and confessing failure, the judicial sentence—judicial, for it was professedly and in terms on the ground of transgressing a positive enactment—was pronounced: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Here certainly are some things beyond and in addition to the mere natural relation, which Adam, viewed simply as a rational being, sustained to God as his Law-giver and Judge.

It is plain, therefore, from the Record, That the first Adam

was not left simply under the law of his nature, but that he was placed in a peculiar relation to God by a special, positive enactment; That he was promised a blessing, confirmation of life, which he could never have obtained by any obedience he could render to the law of his nature; because such obedience while it secures the continuance of rights already possessed cannot confer additional rights; That the sentence pronounced upon him was more than pertained to the violation of natural law, especially the death of the body, the curse of the ground and the doom of constant, wearisome and exhausting toil: and it is certain that God has executed this sentence in all its fulness of rigor and detail on all the generations of the past and that He is still executing it without any perceptible degree of abatement. But such a relation, namely, one whose obligations can of right be judicially enforced, men commonly call a Covenant relation; and no better name, none more appropriate, more expressive or more scriptural has yet been proposed to designate the relation in which the first Adam was placed as an individual, and in which he stood to all men descending from him by way of ordinary generation.

The second general argument is, what the Scriptures teach the Plan of Salvation.

1st. The word Covenant is used in this connection for the first time in Gen. 15: 18; and after this it is used constantly until the Levitical system was established. In that system it was the prevailing word until Christ came, and after His coming the use of the same word was continued throughout the New Testament. Indeed, nothing can be plainer than the fact that the form of God's dealing with His people from the time of Abraham to the close of the inspired history was the form of Covenant; and hence the constantly recurring phrases—The words of the Covenant, The two tables of the Covenant, The Ark of the Covenant, The blood of the Covenant, The old (in form and administration) and the new Covenant; and Christ is called the Messenger of the Covenant, and He is Himself said to be given as a Covenant.

2d. In relation to this Covenant, (covenants, in view of its many repetitions and renewals and of its great variety in details) the Lord Jesus Christ is called the Mediator of a new (Heb. 9: 15) and a better (8: 6) Covenant. He is also the Surety (7: 22) of the Covenant—that is, one who confirms it, (Dan. 9: 27) by complying with its terms; and, therefore, He is able and He does, in fact, guarantee the possession of the blessings promised in the Covenant.

But 3d. The Lord Jesus Christ is much more in the Plan of Salvation than the Mediator and Surety of a Covenant. He is also Himself a party to a Covenant, the seed to whom, as distinguished from His people, the promises were made, Gal. 3: 16. For in the first place He came to do the Father's will and thereby to secure as an end the salvation of His people; and He finished the work given Him to do by offering such a sacrifice as would take away sin, Ps. 40: 6–8; Heb. 10: 1–10, something different from and more valuable than the blood of bulls and of goats, which, instead of taking sin away, was a constant reminder that something more was needed and something better.

In the next place, while the 89th Psalm relates primarily to David and the 72d to Solomon, yet the reference to David in the one and to Solomon in the other does not by any means exhaust the fulness of meaning which the words themselves contain. For no being, merely human, can receive all the blessings promised to David, for the reason that his nature is too limited to receive them; and as a matter of history, Solomon never received all the blessings predicted, prayed for and by implication promised, nor a tithe of them. Such covenants could be made only with a being unaffected by the common limitations of humanity, and they could be fulfilled only to a being who had unlimited capacity for appropriation; and, as a fact, they find their fulfilment in Him and only in Him, who was by nature Lord both of David and of Solomon and only by way of an descent their Son (Dan. 7: 13–14; Luke 1: 32–33); so, on the other hand, in contrast with the reward promised,

it is also true that such suffering as the Messiah was to undergo (Ps. 22, Isa. ch. 53), no mere human being has the capacity to experience or strength to endure.

Again, the Lord Jesus Christ, in virtue of His Divine nature and personality, was above the obligation of the law binding on us. He was, therefore, made (born) under the law for a special reason, namely, to redeem them who were under the law, and He was made so of His own choice. For He says, "I have taken it (my life) from me, but I lay it down of myself; I have the power (the right) to lay it down, and I have the power to take it again." Our Lord, therefore, had an appointed work to do in reference to the law, namely, to satisfy its claims of unchanging right and demand for perfect obedience and also for incurred penalty. It was in virtue of compliance with these demands that our Lord, when near the end of His earthly course, claimed by way of anticipation the promised reward: "I have glorified Thee upon the earth; I have finished the work Thou gavest me to do. And now, O Father, glorify Thou me with Thine own self with the glory I had with Thee before the world was." And, when the work was actually completed, and formally accepted by His resurrection, His language to His Apostles was: "Go ye, therefore, and make disciples of all the nations, and teach them to observe all things whatsoever I have commanded you."

From these statements it is plain, on the one hand, that the second Adam, like His great type, the first Adam, was not limited merely to the law of His nature, but He also sustained a definite relation of subjection to the requirements of positive law, Matt. 26: 36-46; and on the other, that, by the fulfilment of legal claims, He acquired rights such as no acts of meditation could confer: "Ye are they which have continued with me in my temptations: and I appoint, covenant, to you (as my Father has covenanted to me a kingdom), that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," Luke 22: 28-30; Matt. 19: 27-28.

The covenant relation of the second Adam to His people

therefore, is sustained not merely by isolated passages of the Scriptures, but it is a doctrine interwoven with the whole plan of salvation, the very basis of His work as the mediator of the covenant of Grace. This view also agrees with a multitude of passages in which it is represented sometimes that God saves sinners through Christ—God sent His Son that the world through him might be saved, John 3: 17; through this man is preached unto you the forgiveness of sins, Acts 13: 38; God hath not appointed us to wrath, but to obtain salvation through Jesus Christ, 1st Thess. 5: 9; and sometimes that Christ saves directly by His own power—the Son of man is come to seek and to save that which was lost, Luke 19: 10; I am the door: by me if any man enter in, he shall be saved, John 10: 9; My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, John 10: 27; Come unto me, all ye that labor and are heavy laden, and I will give you rest, Matt. 11: 28; and again sometimes salvation is referred to each viewed in different aspects in the same sentence—2d Tim. 1: 8–10, Tit. 2: 11–14.

When, therefore, it is considered, on the one hand, that the first Adam is the type of the second in that they both stand in similar relations, because no other consistent interpretation can be given of Rom. 5: 18, 19; and on the other, that in the case of the first Adam there are all the elements of a covenant—the promise of a blessing, confirmation in life, to which he had no natural right and unattainable by any obedience he could render to law as such, depending on his obedience—and all the solemnities of a covenant; and further, when the analogy of God's dealing with His people is taken into the account and the express language of the Scriptures; and when, in addition to all this, it is considered that whatever arguments go to prove the one are of equal force, the cases being similar, in sustaining the other, the evidence is such that its convincing force is not easily resisted.

The third argument is the way this view stands related to certain other diverse yet admitted facts.

1st. This view enables us to give a rational and consistent, that is, a satisfactory, explanation of two classes of Scriptural, texts that have always been considered as somewhat antagonistic, namely, those passages that affirm that Christ died for all men and those that affirm that He died specifically for His own people. As a specimen of the first class, we have: Behold the Lamb of God, which taketh away the sin of the world, John 1: 29; He is the propitiation for our sin, and not for ours only, but for the sins of the whole world, 1st John 2: 2; God was in Christ reconciling the world unto himself, 2d Cor. 5:19; and as a specimen of the second, I lay down my life for the sheep, John 10: 15; Christ loved us and gave himself for us, Eph. 5: 2; He loved the church and gave himself for it, Eph. 5: 25; The Son of God, who loved me and gave himself for me, Gal. 2: 20; I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, John 6: 38-39; Thou hast given Him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him, John 17: 2; I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, John 17: 9.

Now, it is plain that both classes, each taken without regard to the limitation imposed by the other, cannot be true of the same thing viewed in the same aspect to the full extent of the meaning which the words themselves convey. For, if the first class is pressed without regard to the second, it teaches the doctrine of universal salvation; and if the second class is pressed without regard to the first, the inference might easily be drawn that the work of Christ is as limited in its nature as all, who are not Universalists, admit it to be in its application; and yet each class of passages is equally the Word of God and equally true. Each class, therefore, must be provided for, and any system that does not provide equally for both, as fully for the one class as for the other, is for that reason false, certainly

as defective. But both classes are consistent with each other to the fullest extent, when the one is referred to the work of Christ in fulfilling the terms of the Covenant of Works made with the first Adam, and the other to the purpose of Christ, as the Head and Representative of His own people, to save all those whom the Father had given Him. The work, therefore, of the second Adam, viewed as a satisfaction, is general in its nature, being just what every man needs and all that any man needs, Jew, Greek or Barbarian: but when the Purpose of Christ comes under consideration, then a place is found for the second class of passages. For what Christ did, He did as the Head of His people, and in their place not only to lay the ground for their salvation, but in order to save them, a numerous seed to be gathered in not from the Jews only, but also from the Gentiles, some out of every kingdom and tribe and nation under heaven.

Secondly. The view here presented explains two other facts, the one of nature and the other of Revelation, namely,—on the one hand, the obligation which all feel to accept Christ, because He is just what all need, and the consequent feeling of accountability for rejecting Him, because the rejection comes of a sinful nature, which is the real ground of the sinful choice; and on the other, just where the work of Christ, viewed merely as a satisfaction, fails in efficacy on account of our sinful nature, (depravity in reference to the estate in which we were created, inability in regard to the enmity of the carnal mind to the grace of God, which nothing but God's grace can overcome;) at this point precisely comes in that other provision of the Covenant of Redemption, namely, that the Lord Jesus Christ has purchased the influence of the Holy Spirit to enlighten the understanding and renew the affections, thus both persuading and enabling us to accept of Christ as He is freely offered to us in the Gospel. The obligation, therefore, which all feel to accept Christ comes from the nature of His work as a fulfilment of the Covenant of works, and the ability to turn from sin unto God comes from the gracious influences of the Holy Spirit secured by the Covenant of Redemption.

Thirdly. This view gives point and meaning to the theological distinction, which all who are not Universalists, feel compelled to make, that the work of Christ is sufficient for the salvation of all men without exception, and yet that it is in fact efficient for the salvation of only a part. Because, on the one hand, the satisfaction of the second Adam to the law which condemns us is sufficient, because it is a satisfaction, as sufficient in its nature to restore all men to the favor of God, as the sin of the first Adam was to secure the condemnation of all; and on the other, the Covenant-relation of the second Adam secures the salvation of all those whom the Father gave Him.

These facts, therefore, diverse in their nature as biblical, metaphysical and theological, each one independent of the other two, and all admitted by all the parties to the argument: are satisfactorily explained by and they all come into line with the work of Christ viewed as done in pursuance of a Covenant with the Father: and taken together, they are an argument that cannot be set aside until some other view is presented by which all of them can be reduced to one harmonious whole.

Fourthly. Another argument in favor of the Covenant-relation of the first Adam, and therefore also for the same relation of the Second, can be constructed by comparing the doctrine viewed simply as a theory with the other theories that have been proposed to account for the admitted facts.

In considering the argument in this form it is not improper to remark, 1st, that it does not require any discussion of the philosophical question as to the existence of sin in the Divine government, or the origin of evil; because the existence of sin is common to all possible theories, because it is the very thing, and the only thing that renders any explanation necessary.

2d. It does not call for any discussion of the metaphysical question, How can any perfect being, Man or Angel, commit a sinful act? For that each did sin is a fact that every theory must encounter, no one theory more or less than any other.

3d. In comparing the different theories, the knowledge of Adam or his ignorance of the nature of his act in eating of the

forbidden fruit or of its consequences on himself and his posterity does not enter as a determining element in favor of one theory as against another. For on any theory his knowledge, whatever it was, is the same, and the evil consequences of his disobedience are the same.

4th. The real thing to be accounted for is not the fact that **we** are placed in unfavorable circumstances, beset with difficulties and called on to encounter obstacles external to ourselves, but the vastly more important fact that we have all derived from the first Adam a sinful nature—that depravity in moral agents of our race now natural that leads them all, without exception, to commit sin and makes them the proper objects of the Divine wrath, called in the Scriptures the carnal mind, which is enmity against God, that is not and cannot be subject to His law. This is the awful, mysterious and admitted fact that calls for an explanation, namely, that all men are now by nature, in virtue of their relation to the first Adam, the enemies of God, the objects of His wrath and under His curse. It must, therefore, ever be kept in mind that the real mystery and the vital difficulties lie in the facts which all admit and not in this or that way of explaining them. It is no valid objection, therefore, to any theory that it does not remove the difficulties that belong equally to every other theory; but it is a fatal objection if the proposed theory, supposing it to be true, will not account for the consequences which all admit to depend on a relation of some kind which the race sustains to the first Adam.

Among the theories that have been proposed is

I. That the first Adam, the natural head of the race, set a bad example, which all his posterity have followed.

To this theory the objections are: 1st. That it is self-contradictory. For, while it admits that every individual of our race, without a single exception, has followed and is following the bad example, it denies, and it is its purpose to deny, any natural tendency to evil; and yet the evil nature must be assumed in order to account for the universality of evil acts.

For it passes belief that all the myriads of our race, if their nature was unimpaired by sin, would act persistently as if their nature was impaired, that is, in this one respect and no other they would always, all of them, without exception, act contrary to their nature.

2d. This theory is opposed to what the Scriptures teach of regeneration. For it assumes that the admitted sinful conduct of the whole race is the result of habit. But a habit is something formed, and therefore something that can be reformed; and, therefore, while Divine grace may be helpful in overcoming sin, it is so as an aid, not as a necessity; and as regenerating, there is simply no place found for it.

3d. This theory is contrary to what the Scriptures teach of the likeness of the first Adam and the Second. For, as on the one hand, we are saved not by imitating Christ, but by believing on Him; so on the other, we are not lost by imitating the first Adam, but because we are in some way partakers in the guilt of the sin he committed by eating the forbidden fruit. For through (this) one trespass the judgment came unto all men to condemnation.

II. Another theory proposed to account for the admitted connection between the sin of Adam and the present lost condition of our race is that his sin was the first, and for that reason deserved special severity in its punishment.

In considering this theory as an explanation, the first remark is that Adam's sin was not in fact the first, either in the Divine government, for Satan had already fallen; nor under the law given to our first parents, for Eve had committed two sins, eating the forbidden fruit herself and tempting her husband to eat it, before Adam sinned; and yet it was the one sin of Adam, nowhere in the Scriptures said to be his first sin, not the sins of Eve, that brought death into the world, and all our woes.

Again: Admitting that Adam's sin was the first, still the theory fails as an explanation. For, 1st, while it is conceded that a just penalty ought to be rigorously enforced, the first time it is incurred, both because it is deserved and in order that

others may fear, it is not easy to see why the first transgression ought, as the theory assumes, to be punished more severely than any subsequent transgression. For in many cases the fact that it is the first is reason for lenience; because it is the persistent repetition of offenses, not the first offense, that shows always a disregard of authority, and sometimes the defiance of authority. Indeed, it would be more in accordance with the facts in the case if the whole matter were reversed; that is, if it was held that the punishment was severe, because Adam's sin<sup>1</sup> was not the first. For not only had Satan committed the sin by which he fell, whatever it was, but he had become hardened in sin, as shown by his malignity in endeavoring to spread and confirm the rebellion he had entered into against God, and by the skill he had acquired in hypocrisy, deceiving Eve by a lie under the guise of friendship. It was time, therefore, when Satan had succeeded in overcoming Eve, and Eve in her turn had succeeded with Adam, that is, when acts of sin were becoming numerous and rebellion against God was spreading, it was time to consider not only the evil nature of sin, but also its injurious consequences and to punish transgressors with the utmost severity that was consistent with justice.

2d. It must be remembered that we are not dealing with sentiment, but with penalty. It is one thing that the first sin destroys a good reputation and thereby brings disgrace and sorrow on the offender and on all connected with him; but the penalty of the law (law, for it is the special purpose of this theory to deny any relation by covenant), as expressed in the sentence, has regard only to the ill-desert of the crime in itself and in its relation to the security of others, and it is in no way concerned about the incidental effects of the crime or the social condition in which it finds the criminal or leaves him.

3d. Neither one nor any number of sins committed against the law will account for the penalty which God has in fact inflicted, namely a depraved nature. A single sinful act deserves punishment, and it also, of its own nature, destroys friendly relations between God and the sinner; but sinful acts do not con-

stitute nature. They show what the nature is, but they do change it into something else. Only God can change nature either, on the one hand, as a just judge inflicting a deserved penalty; or, on the other, as a merciful Father regenerating by the Almighty power of His grace.

4th. This theory affords no adequate account of the facts connected with the history of the transaction. For, if the Tree of the Knowledge of Good and Evil may be taken as a special warning, the Tree of Life is meaningless in regard to law. For obedience to law always of itself and of right secures freedom from penalty, but it cannot in any case, however continued, secure confirmation in life; and this was the great object of reward held out to the first Adam and secured by the Second.

III. A third theory that has been proposed to account for the consequences of Adam's sin on his posterity is that the sin is one, not merely specifically as of the same nature, but numerically in such a sense that any act, good or bad, of our first parents is our act in the same sense it was their act.

To this way of explaining the relation subsisting between our first parents and ourselves there are some grave objections.

1st. In the first place the realistic philosophy on which this is founded and on the truth of which it depends, is by no means an axiom; for it has been rejected by as many as have received it, and rejected as decidedly and as persistently as it has been held. While, therefore, the philosophy, as a theory, cannot be summarily set aside as false in fact, it is yet true that no satisfactory evidence has ever been presented to prove that there is in the nature of things any such thing as roundness, life, or humanity, of which everything round, alive or human is a particular instance of existence, existing as an entity apart from a particular subject which is round, alive or human. Such an existence cannot be assumed, for the assumption involves no self-contradiction and it may be useful as a hypothesis, but as a fact it has not yet been satisfactorily proved. It cannot, therefore, be

sidered a safe foundation on which to build until this lack of proof has been supplied.

2d. Because Adam was a type of Christ the relation of this theory to the incarnation and work of Christ comes legitimately under consideration in this connection. But if Christ assumed not a particular human soul and a particular human body, as the soul and body of Moses or Elias, numerically different from any other human being, but took to Himself humanity, the substance of which all human beings are the manifestation, which is admitted to be depraved, it is certainly not easy to understand how the particular manifestation of humanity in Christ is not also depraved.

Again: The work of Christ being by the hypothesis like that of the first Adam, the fulfilment of natural law, it applies itself of its own force and virtue—humanity, the one numerical substance of all men being purified and exalted in the second Adam as it was contaminated and debased in the first; and this is suggestive, on the one hand, of the salvation of the whole human race by the incarnation of Christ, and that apart from and instead of His obedience and His death; and, on the other, of a physical change in the substance of man,—humanity—which is opposed to the scriptural doctrine that regeneration is a change wrought by the Holy Ghost in the properties, not the substance, of the particular person renewed.

3d. This theory, if admitted, fails to account for the solemnities with which the transaction with the first Adam was surrounded: for in any case law secures immunity to the obedient,—but in no case can it secure confirmation in life. The Tree of Knowledge, therefore, on this theory, as in the one just considered, could be at most a warning, and the Tree of Life has no significance at all.

4th. This theory will not account, on the one hand, for the importance which the Scriptures attach to the one sin of Adam; because, any one of his sins, while he continued the sole head of the race, was as important as any other. For Levi not only paid tithes in Abraham, but he also made the journey from

Chaldea to Canaan, and for the same reason, namely, because he was still in the loins of his father when that journey was made; nor will it, on the other hand, account for the sentence pronounced upon him; for by the theory, the penalty would attach as certainly and as effectually without the sentence with it.

5th. When these difficulties have been all disposed of, it remains to account for the depravity of the first Adam, as the result of a single sin. For while the theory will account for the depravity of all his descendants, if he was depraved, it will not account for the depravity of Adam himself. For while it is true that a single sin of its own nature separates the sinner from all friendly intercourse with God and places reconciliation beyond his own power, yet one sin against law does not, and far as our knowledge goes, cannot, corrupt the whole nature. For it is at most the first of a series, which can rise to nothing higher than a habit, and, therefore, it can need no change of higher order than a reformation. Either, therefore, the first Adam was not depraved in nature by his sin, and then we are not; or, if he was depraved, then the theory fails to reach his case.

IV. The last theory that will be considered is the Covenant relation of the first Adam to his posterity.

In regard to this theory the 1st remark is that it sets the promise and the threatening over against each other as equal, the reward being the greatest blessing man could receive, confirmation in the favor of God, life; and the penalty, the greatest evil he could suffer, death, a nature at enmity with God.

2d. It accounts for the fact that such momentous consequences were made to depend on the doing or not doing of what was not wrong in itself, but wrong only as forbidden. For it was not simply a precept of law that was broken, but the condition of a Covenant, on which depended equally both the reward and the penalty.

3d. It accounts for all the solemnities with which this unique transaction was surrounded; for the Tree of knowledge :

also for the Tree of life, as symbols constantly reminding our first parents, both of the evil to which they were exposed and of the reward promised; and it also accounts for the great and singular importance the Scriptures attach to this one sin, because it was, on the one hand, the violation of a Covenant, and therefore also, on the other, its abrogation.

4th. It accounts for the judicial sentence pronounced on Adam, because there was no natural connection between the act of disobedience and the particular form of the punishment; and also for the execution of the sentence on his posterity, because by the Covenant he and his posterity were legally one.

5th. This theory is in perfect accord with the parallel which the Scriptures draw between the first Adam and the Second, the one being a type of the other; so that the one sin of the first Adam, because it broke the Covenant, is the ground of condemnation; and the one righteousness of the second Adam, because it fulfilled the Covenant, is the ground of justification.

The theory of the Covenant relation, therefore, as a theory, whether true or false in fact, does marvelously well agree with all the Scriptures teach of the relation the first Adam sustains to all men, and with all the consequences which are admitted to depend on a relation of some kind which we sustain to him; and because it is an explanation, it is an argument of no small account in favor of the truth of the theory according to which the explanation is rendered.

The objection usually made to this view of the matter is that the arrangement is founded on the divine sovereignty and not on our consent. But this objection is common, not only to all the explanations actually given, but also to all possible explanations. For, as a fact, we were not consulted whether we would be created or not; nor, if created, whether we would be human beings or angels; and it is admitted that our present lost estate depends on a relation of some kind to the first Adam to which we never consciously, that is, to which we never really gave our consent. On any supposition, therefore, God of His own inherent right determined what the relation should be be-

tween the head of the race and his posterity. Any objection, therefore, to the representative relation of the first Adam made on this ground is invalid ; because in some form the same objection is found in every possible explanation. For, in the nature of the case, the fact of creation depended solely on the Divine will, and also both the kinds of rational beings to be created, men or angels, and the particular relation which beings of the same kind should sustain to each other. Our approval, therefore, of any plan that God has, in fact, adopted is necessary to its validity as an enactment of the Divine will no more than our consent to the Decalogue is necessary in order to its binding force as a rule of duty. According to this theory, therefore, God has only done under the form of a positive, legal enactment what, according to any other theory, He has done in substance, and just as efficiently in the constitution of the Nature of things. The objection, therefore, as far as it has any force, lies equally against every explanation ; and, therefore, it cannot be urged as serious, much less as conclusive against any particular theory. The rationalist may deny the alleged facts and hold that there is nothing that needs any explanation ; but believers in a Divine Revelation, admitting the alleged facts as real, must seek for some principle which is at the same time true, and also common both to the way in which we are condemned in virtue of our relation to the first Adam, and justified in virtue of a similar relation to the Second.

### III.

From the views here presented follow, as corollaries, several very important conclusions.

First: The Covenant-relation of the Lord Jesus Christ determines the exact nature of His work, namely, on the one hand, that His sufferings and death were penal ; that is to say, they were pursuant to and in satisfaction of the judicial sentence pronounced on the first Adam ; and on the other, that the obedience of Christ to the precepts of the law was not simply such an obedience as a perfect being renders spontaneously to a per-

fect law, but it was also something required; that is, it was obedience in discharge of an obligation legally assumed, and therefore, as assumed, of binding legal force and virtue.

Secondly: The Covenant-relation determines the nature of Justification, namely, that it is an act in which God, as a judge, both pardons our sins and accepts us as righteous in His sight on the ground of the perfect satisfaction, active and passive, which the Lord Jesus Christ has rendered to the broken Covenant of Works.

Thirdly: This Covenant-relation carries with it, as a logical necessity, and also as an admitted fact, the direct and immediate imputation both of the guilt of the first Adam's sin and of the merit of the Second Adam's righteousness: the one, as the ground of condemnation, and the other as the ground of justification.

These separate doctrines, when viewed in their relation to systematic theology, are so related that they must stand or fall together; and therefore those who receive them as true use each one as an argument in favor of the other two; and, on the other hand, those who reject them are in the right in using each as an objection to the others. Indeed, the truth in regard to their connection, both as a matter of Biblical interpretation and as a logical necessity, is precisely as it is put by that prince of rationalistic theologians, Wegscheider, who does not feel under any obligation to believe the Scriptures, but does feel bound to state their meaning fairly, namely, that the doctrine of the imputation of Adam's sin cum doctrina de expiatione per Christum perfecta arctissime conjungitur: "*Institutiones*," p. 434; and yet the doctrine so decidedly, not to say scornfully rejected, in the whole of chap. i., part iii., belongs in some sense to the Church universal. It is taught by the great Lutheran Church in the Augsburg Confession (Hase, pp. 10, 56, 57, 58); in the Apology (pp. 73, 76, 77, 78, 90, 91, 122, 125, 229); in the Articles of Smalcald (p. 336), and in the Form of Concord (pp. 584, 587, 682-683, 684-685, 687, 690, 694 and 696-697).

It is taught in the Confessions of the Reformed Churches;

in the Cate. Geneve. (Niemeyer, p. 138), in the Cons. Tiguri **nu** (p. 192); by the Ref. Church of France (pp. 332–334); in **th** Conf. Helv. post, (pp. 494–5); by the Church of Polan **n** (p. 683); in the Formula Cons. Helv. p. (733–735;) in the Boh **e** mian Confessions (pp. 794, 830); and by the Prot. **Epi** Churches of England and America, Art. xxxv. and the **Secon** Homily, *Of the Passion*, in the Second Book of Homilies, and **b** all in Europe and America who adhere to the Westminster **Con** and Catechisms; and it is also taught by the National Church **c** Holland in the Belgic Conf. (Niem., p. 374), in the Heidelber **Catechism** (p. 443); and in the Compendium and the form **fc** administering the Lord's Supper. Indeed, so thoroughly is **th** imputation both of the first Adam's sin and the second **Adam** righteousness inwrought into Christian doctrine that even **thos** fierce haters of the Calvinistic name, the Jesuit priests, who **ar** as a class, the most learned, the most zealous and the ablest **adv** cates and defenders of Arminian theology the world has ever **seen** cannot wholly dispense with the use of the word (Council **c** Trent, Streitwolf, pp. 19, 36); but they deny that justificati **c** is *sola* imputatione justitiæ Christi, vel sola remissione peccat **orum**, gratia exelusa et caritate, p. 35: and denying the feder **ation** of Christ to His people and assuming the Realist **Philosophy** as true, they hold, as by their theory they **ough** that the meritorious ground of justification is what is in us, **th** is, that the unica formalis causa, the proximate ground of **ju** tification, est justitia Dei; non qua ipse justus est, sed **q** nos justos facit; qua videlicet ab eo donati, renovamur **Spiri** tualis nostræ, et non modo reputamur, sed vere just, **nomi** nantur, et sumus, justitiam in nobis recipientes, unusquisq **q** suam secundum mensuram, quam Spiritus Sanctus partici **ti** singulis prout vult, et secundum proprium cujusque **dispo** sitionem et co-operationem, p. 25.

On the other hand, and as the specific opposite of this **vie** w the Reformers, in perfect accord with the federal relation **c** the second Adam held that the meritorious ground of justificati **on** is the righteousness of Another: Sic utitur nomine **fidei**

ira, ut testatur hæc sententia Pauli, Rom. 5: 1, Justitiam ex fide pacem habemus erga Deum. Justificare vero non forensi consuetudine significat reum absolvere et pro-re-justum, sed propter alienam justitiam videlicet Christi, aliena justitia communicatur nobis per fidem. The righteousness, therefore, which is the ground of justification is not justitia *proprii* operis; but, as specifically opposed to it, the justitia *alienæ* justitiæ; that is, it is not our own righteousness, but the righteousness of another. Sed quia justitia Christi est nobis per fidem, ideo fides est justitia in nobis imputata, not inherently, id est, est id quo efficimur accepti Deo, per imputationem et ordinationem Dei, sicut Paulus ait, Rom. 4: 8, Fides imputatur ad (in order to) justitiam; (Apology, p. 125); and this is the essential and the historical principle in Protestantism.

Fourthly: The Covenant-relation of Christ to His people involves several things in regard to the Sacraments, namely: that they are the Seals of the Covenant of Grace.

A seal, in its simplest form, is a mark to determine identity and give notice of a claim; but when two or more parties are mutually concerned, then a seal is the evidence of the intelligent consent of the parties to an agreement, and it implies a promise on the part of each to discharge the obligations mutually contracted. This intelligent consent of the parties is the one really important; and to prove it is the only real use of oaths, seals, witnesses and acknowledgments; and they are all to this one point.

In this sense exactly the Sacraments are seals of the Covenant of Grace. They make known on the one side, not by an arbitrary or conventional sign, but by the use of a Divinely selected analogy between the signs and the thing to be signified, the terms on which God is willing to be reconciled to sinners, and on the other our consent to these terms, that is, In the Sacraments God presses His willingness and purpose to save penitent believing sinners; and the sinner, on his part, professes to accept of salvation on these terms. In this way The foundation of

God standeth sure, having this seal, The Lord knoweth them that are his; and Let every one that nameth the name of Christ depart from iniquity. If, therefore, through the grace of the Lord Jesus Christ, the sinner affixes his seal to the Covenant already sealed of God, then the transaction is complete. Every time, therefore, the saved sinner uses either of the Sacraments he renews the Covenant on his part, because the use itself is another solemn, deliberate and public declaration that he continues to accept the terms of the Covenant, and that he is earnestly striving by the aid of Divine grace to live a life of faith and penitence; and also that it is his purpose to continue in this way until the end, faithful to the performance of the duties assumed, because he has found God faithful in making good all His promises. In the Sacraments, therefore, as seals, are set forth both the terms of salvation and our acceptance of them.

2d. If the Sacraments are seals of the Covenant of Grace; and the elements the Divinely appointed symbols of the great truths contained in the Covenant, then the body and blood of Christ are present in the bread and wine neither as to identical substance, as the Romanists hold, for then they would cease to be symbols; nor in the local sense which seems to be implied in the words *In Cum* and *Sub*, for that view carries with it the ubiquity of our Lord's glorified body, but the body and the blood of Christ are present representatively, that is *Panis et vinum ex institutione Domini symbola sint, quibus ab ipso Domino per ecclesiæ ministerium vera corporis et sanguinis ejus communicatio, non in perituum ventris cibum sed in æternæ vitæ alimoniam exhibeatur.* For the elements, as symbols, are *res Sanctæ . . . res significatas exhibentes, testimonium rei gestæ præbentes, res tam arduas repræsentantes, et mirabili quadam rerum significatarum analogia clarissimam mysteriis istis lucem afferentes.* Ad hæc auxilium opemque ipsi sup-peditant fidei, ac jurisjurandi denique vice initiatum capiti Christi et ecclesiæ adstringunt. Niem. pp. 120-121.

According to this view, therefore, the bread and the wine are

symbols Divinely appointed to represent Christ's body as broken and His blood as shed,—of His death in satisfaction of the sentence pronounced on the first Adam.

3d. If the Sacraments are seals, then their efficacy is the efficacy of a means to an end ; and they are efficacious to believers as a means of grace by the power and presence of the Holy Ghost,—efficient not because of the body of Christ present in the symbols either as to substance or locally, but on account of that faith which, as intelligent perceives in the sufferings and death of Christ, set forth in Sacramental emblems, a satisfaction to Divine justice for sin ; and as trustful appropriates to itself the promises made to those who rely wholly and only on the work of Christ as the ground of their acceptance with God.

## IV.

### UNITY BY CATASTROPHE.

REV. W. E. KREBS.

"THAT they all may be one," is a petition in the high-priestly prayer of our Saviour. Whom does he mean by "they," and what by "one?"

It is usual to speak of the unity of the *church*. Christ prays for the unity of his *followers*. "Not for these only do I pray, but for them also that believe on me through their word." This distinction is to be observed. By the church is meant the mystical body of Christ, composed of all those who have been "called out" (ecclesia) of the human race and engrafted into Him by the Holy Spirit through the sacrament of Baptism. "Head over all things to the church, which is his body." "Ye are the body of Christ, and severally members thereof." "In one Spirit were we all baptized into one body." "This body is necessarily one, has never been, and never can be, divided. There is, therefore, no room for praying for its unity."

Existing, however, as a society among men, the church will have its external human organization; but for unity even in this direction the Saviour does not directly pray. Men may have unity without one and the same form of government, and they may have one form of government without unity. The human race is one, though it exists under different organizations, or human governments, in different lands. So the church, which is one, has its various forms of external government. External government is necessary both for church and State, only because of the in-coming of sin. Had sin not entered in, the human race and the church would have been iden-

tical; in which case there would be no room for any sort of external government whatsoever—all government would be internal and necessary. Such a thing as a monarchy or a papacy—any sort of vicegerency of God on earth—could never have sprung up. In the fallen state of mankind, if the Saviour, in praying that His followers might be one, mainly meant that they might live under one form of government, how easily could he have ordained it, and how gladly would they have submitted!

So, too, a nation may be one in its form of government, and its citizens be very much divided. Unity is found in that State only where there is a common apprehension by its people of the truth in all directions. Agreeing but in form of government, they may break out on other points in violent revolutions. The Confederate States of America were organized exactly according to the pattern of the United States. It is for the *citizens* of the great spiritual Commonwealth that Jesus prays that they may all be one. In fact, the word “church” is used but twice in the Gospels, and in one of these passages it is synonymous with “congregation.” The other is, “On this rock I will build my church,” the only instance, according to the record, of Christ’s uttering the word. Instead, he speaks of those that love Him, obey Him, follow Him, believe in His holy name.

Thus already we come to see what the Divine Petitioner means by “one.” He tells us Himself: “As we are one.” How are the Father and the Son one? Certainly, in essence. The followers of Christ *are* one in essence, or they would not be followers. How, then, can the Saviour pray for that which already exists? If He prays for their unity in this sense at all, it must be merely that it may be developed until it reaches the perfection of divine unity. “I in them, and thou in me, that they may be *perfected* into one.” Nevertheless, in addition to this substantial unity of the Father and the Son, there is another important sense, which may be regarded as the result of the former, in which they are one. They are one in *deed*, in

*word*, and in *will*. "I do always the things that are pleasing to the Father. Whatsoever things the Father doeth, these the Son also doeth in like manner. The words that I say unto you I speak not from myself, but the Father abiding in me doeth his works. I came not to do mine own will, but the will of Him that sent me." "If I do the works of my Father, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father." In the same respects must believers be one. "One as we are." For *this* the Saviour prays. Accordingly, the requirement of Scripture is, "Be of the same mind one with another according to Christ Jesus, that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. All speak the same thing and let there be no divisions among you, but be ye perfected together in the same mind and in the same judgment."

Does this unity now exist among believers? Are Greek Catholics, Roman Catholics, Episcopalians, Presbyterians, Lutherans, Methodists, Baptists, of one mind in doctrine? Do they worship God with one mouth? Do they all speak the same thing? We can almost hear the Apostle Paul from the spirit-world repeat to the church to-day the words he once wrote to the Corinthians, "I hear that there are contentions among you. I mean that each one of you saith, I acknowledge Patriarchs, I Bishops, I am of Peter, I of Knox, I of Luther, I of Wesley. And there is among you jealousy and strife."

Ought these things so to be? Plain as the answer to this question must be, there are yet some who undertake to apologize for this state of division in Christendom. They say it is natural and desirable to have diversity in unity. And so it is, if it is diversity of a normal kind. There is distinction in the unity of the Godhead; but such distinction as exhibits itself in the Father loving the Son, and in the Son doing in like manner what things soever he seeth the Father do. Is this the character of the diversity that prevails among believers, when they pride themselves each in his own Denomination; when

some sprinkle and others immerse; when some masticate the body of Christ and others "do this" only as a reminder of Him; when some prescribe and others despise written forms of worship; when, in general, some believe and practice one thing and others the direct opposite? A tree is beautiful in the diversity of its parts; so also is the human body in the diversity of its members. But of a very different description is the diversity existing among members of the church, when the hand wants to be where the foot is, and the eye does not regard the ear as any part of the body, and the body and the feet have no particular care for one another. The diversities of ministrations and the diversities of workings are all beautiful enough, but where is the beauty in the abnormal diversities of Denominations overlapping, contending with, and unchurching each other?

Moreover, there are those who claim that divisions among the members are a benefit to the church, as political parties among the citizens are a benefit to the State. They restrain from excesses and stimulate to healthful rivalry. This claim is only making the best of a bad state of affairs, which, no doubt, it is wise under the circumstances to do. But if division into parties were necessary to keep Christians in moderation and activity, Christ would not have prayed for their oneness, nor Paul have called upon them to maintain the unity of the Spirit in the bond of peace. The people of God should, therefore, never flatter themselves that schism is anything else than an evil. And it is a hopeful sign of the times that so many are praying and planning that all who name the name of Christ may see eye to eye, feel heart with heart, and act hand in hand. How is this desirable result to be brought about?

Can it be accomplished by ecclesiastical negotiation? There is certainly no good reason why all the Presbyterian bodies should not in that way fuse together, and all the Baptist, and all the Methodist, and all the Lutheran, and the Episcopal perhaps with the Greek and Moravian—for some of them are kept apart by very slight differences,—but what would be the

result? Each Denomination would be prouder than ever and stronger to battle for its own peculiarities, and unity would be apt to be further off than before.

Some Denominations are eager for union, provided others come and unite with them. It is not easy for men to give up their views and customs, long held and practiced, and perhaps handed down through many generations. If it is true that a man convinced against his will remains of the same opinion still, it is also true that a patched-up platform, made up of planks on which all can stand, and omitting those to which any one objects, is no bond of union at all. Such an artificial blending of all denominations would be productive of no good; for Christians would differ as much as ever in their apprehension of the truth. The coming together in the apprehension of the truth is the only real, abiding, and desirable union.

So that, after all, the great question that confronts the Christian world is, What is truth? Truth is truth, and it must be somewhere among men, or the gates of hades have prevailed against the church. It is possible for truth to exist surrounded and mixed with error, but that cannot be its normal nor its eternal condition. The beautiful and the good cannot be fully realized so long as their fair and inseparable companion is thus held in fetters. The truth as it is in Jesus has apprehended all Christians, but Christians have not yet apprehended the truth. This is evident from the different views that obtain among them. When opposing opinions are held on any point of doctrine or practice, both cannot be right; one party or the other must be in the wrong. It will not do simply to agree to ignore these differences and form an external union, while these differences are still all the time secretly cherished. What is needed is, that every man, who entertains the false, change his mind and embrace the true. But how is the false to be known and eliminated, and only the true be held? Every one is wedded to his own peculiar form of belief. We know of but one way, and that is by God Himself—*the way of catastrophe*. Has not God made use of this way in the past?

A fearful instance was the deluge in the days of Noah. The purpose of God in this case was to rid the earth of the corruption that was in it, and offer the race another start. The wickedness of man was great, and every imagination of the thoughts of his heart was only evil continually. In vain did divine mercy strive to bring men to repentance. Noah, by building the ark in their presence—perhaps even by their aid—was unto them a preacher of righteousness for the space of one hundred and twenty years. Had they repented in the mean time and turned from their evil ways, as later the Ninevites did at the preaching of Jonah to the salvation of their city, perhaps there would have been no flood, and the ark would not have been finished. But, persevering in their unholy thoughts and wicked ways, they were overtaken by a dreadful catastrophe, brought about directly by the hand of God. All the fountains of the great deep were broken up, the windows of heaven were opened, and every man but eight, and every beast, and creeping thing, and fowl of the air, was destroyed from the face of the ground.

This by flood. By fire, God accomplished his purpose upon the wicked cities of the Plain; by the sword, upon the iniquitous inhabitants of Canaan.

The destruction of Jerusalem was another instance of catastrophe, wonderful to contemplate. The prejudices of Christian Denominations for their own peculiar practices and doctrines are not stronger than were those of the Jews for theirs. Attachment to Moses and the law was in their blood. But the time came when the shadow had to be displaced by the substance, Judaism to be advanced into Christianity. Christ and His apostles proclaimed the new Way; but no man having tasted old wine straightway desireth new, for he saith the old is better. The Jewish nation, as a whole, clung to the old, notwithstanding the appearance among them of no less a personage than the Son of God Himself in human form. What was to be done? The fulfilment of prophecy, the holy life of Jesus, His supernatural birth, His powerful resurrection, His glorious

ascension, His divine teachings, His wonderful miracles, were all in vain. How were their prejudices to be overcome, and their attachment to the temple and to its sacrifices broken? By a dreadful overthrow—the destruction of their city and sanctuary, the centre of their faith and hope, with all its attendant horrors. Then was there great tribulation, such as had not been from the beginning of the world until then; nor ever shall be. Thousands of them were forced by the logic of events to forsake the faith of their fathers and fall in with the new Way proclaimed by the apostles. And although there are to-day about eight millions of Jews in the world, yet, are they merely a “remnant” and living witnesses, by their present dispersion and persecution, of the great catastrophe.

Profane history, too, all along its course, exhibits the working of this principle of divine sovereignty. Yea, it looks as if all things, celestial as well as terrestrial, must submit to its power. Does not the science of Geology teach that the earth itself has, in the millions of years of its existence, passed through great changes, having its long periods of repose, each with its own peculiar form of inorganic or organic being, and separated from each other by mighty throes of nature, which completely overturned the old, and introduced a new order of things? And from analogy may we not think the same thoughts of other planets and other worlds? The question is often discussed, whether they are inhabited by intelligent beings. Suppose intelligent beings in some part of the universe discussing this question with respect to our own earth. The answer would plainly depend upon the period of time. Six thousand years ago it would have been No; now, it would be Yes; and again in some thousand years, when it and the works therein shall have been burned up (not annihilated), the answer will be No. May not the innumerable worlds revolving in space be some in one of these three periods of a similar experience, and others in another? They too then have their catastrophes.

So in like manner catastrophe, in some form or other, causes

the epochs, great or small, by which the course of history is turned from one channel or direction into another. Our own country, with a past of but little over a century, has felt the power of this law. It was by a perilous war that it first sprang into existence. But the late civil strife furnishes perhaps the most striking instance of catastrophe for moral ends in modern times. For moral ends we say; for pre-eminent among the results of that great clash of arms stands forth the abolition of slavery. This was an institution wonderfully bound up with the Southern heart, defended at first by the logic of statesman and theologian, and at last by the sword of the soldier. But all in vain. It was the divine purpose that the institution should be abolished. By what a dread catastrophe this end was accomplished, let the lives that were sacrificed, the homes that were broken up, the money that was spent, be the fearful witnesses. Up to the very eve of the surrender at Appomattox, the newspapers of the South were sanguine and defiant; but when the sword of Lee was handed to Grant their hopes were suddenly dashed to the ground, and by the logic of events they were at once convinced that slavery after all is neither defensible nor desirable.

The church as well has had an experience in this respect altogether similar. It was born of persecution. The blood of the martyrs was the seed of the church. The sword, the gibbet, the dungeon, wild beast, and fire, used for its extirpation, were means of its purification and spread. Relieved from these outside dangers, its existence was jeopardized by no less a danger from within—its own corruption. Then came with violence the reformation of the sixteenth century. To correct the evil in the "head and members" peacefully, in vain was council after council called, in vain did reformer after reformer rise. Luther himself thought to do it quietly; but the break had to come. Subjects of the same kingdom had to rise against each other, the sword of princes had to be drawn, blood had to freely flow. Think of the calamities of the Thirty Years' War in Germany, the terrors of Queen Mary's reign in Eng-

land, the sufferings of the Netherlands under General Alva, the persecutions of the Huguenots in France and the cruelty of the Inquisition in Spain and Italy. By a catastrophe violent did the church stand forth in its Protestant form. This reaction was healthful to the church even in its Roman form inasmuch as being shorn of some of its abuses, it is in a better condition since the council of Trent than before.

Without calling up other examples, it is to be noticed that the remedy is in a prominent particular suited to the disease. One of the greatest obstacles in the way of Christians' seeing eye to eye is *prejudice*. It is the fashion nowadays to ask the question, Why am I a Presbyterian, a Lutheran, an Episcopalian, a Baptist, a Roman Catholic, a Heathen? In each case notwithstanding the different labored replies, the true answer with respect to ninety-nine persons out of a hundred, is, Because I was so born. Had I been born a Mohammedan, I could give unanswerable reasons of the superiority of Islamism to Christianity. Had I been born in the bosom of the papal church, I would accept the consecrated wafer as the veritable body and soul and divinity of our Lord; an Episcopalian, would consider only those legitimate members of the church upon whose heads have been laid the hands of a bishop of visible apostolic succession; a Baptist, only those who have been wholly immersed in water. If I differ from my neighbor in doctrine and practice, and be in the wrong, and must therefore make a change, I am so biased by my antecedents and environments, that no argument nor external compromise will divest me of error and induce me to join with him in hearty communion. If he be in the wrong, the difficulty will be on his side. What is to decide between us? What but some divine interposition in the way of catastrophe, by which all that is dress or mere matter of tradition, in him or me, or in both, will be as chaff before the driving wind. There is no gun so potent as catastrophe to shatter the walls of prejudice.

Take, for example, the doctrines of election and of man's free agency. Either the one is true and the other false, or ea-

has an element of the truth with a mixture of error. Now, in any of these contingencies, some external irresistible force is required to eliminate the false and establish the true. In a wave of brotherly love, two preachers—one a Calvinist, the other an Arminian—united in one congregation, merely compromising their differences. All things went on merrily until one day the former preached on the sovereignty of God, and denounced those who rob Him of that divine prerogative by ascribing man's salvation to his own will. The latter also preached a sermon on the goodness and mercy of God, denouncing the doctrine of divine decrees as a thing most horrible. So the compromise bubble burst, and again there was schism and sect. Such a divine interference is needed as to compel them to *think* and *feel* alike on this now perplexing question. So it must be between the Churchman and the Pietist. They, too, resolved to forget their differences and unite in one external body. All went smoothly enough until one day a sinner presented himself for admission. "You must be baptized and confirmed," said the one. "No," said the other, "not until you experience a change of heart." And the contention was so sharp between them that they went asunder farther than they were before. If the one is right, the other needs a shaking up; if there is something of the false in each one, both need that divine concussion. An Episcopalian and a Presbyterian determined to form a union, and agreed to govern their church after the manner of apostolic times. "We must have bishops, presbyters, and deacons," said the one. "Not quite so fast," said the other, "for bishops and presbyters were one and the same." If there is ever to be one form of government for the church on earth, what but a voice from heaven can bring it about? A liturgical and a free worshipper came to the conclusion that they ought not to adore the same God in a style so separate. Accordingly, they attended each other's service for a while. At last whispered the one, "Your service is rather dry and insipid." "Just as yours is formal and lifeless," retorted the other. And from that day

each one attended only his own place of worship. Surely mighty power must work them up before they can unite in the worship of the heavens.

Again, it is to be remembered that catastrophe is the usual means of effecting changes or turns in history and forming epochs. Some denominations may legitimately boast of a right to exist because they have not sprung up in a night like mushroom rooms, but are the product of a long line of events reaching back to even apostolic times. They are called historical branches of the church. And doubtless, as a general rule it is not right for any one to leave the branch in which he was born, the church of his fathers, and go into another. A man ought to stay where Providence puts him until Providence removes him. Well, but in that case how will the churches ever come together? Must not each denomination be true to itself—true to its history? Has not each one a special work to do—a special element of the truth to develop? Just so. When each has accomplished its mission, then history is ripe for a change or turn in its course, and this change is brought about by catastrophe. It is God's way of dealing with men. But for sin, a more peaceful and gradual method would perhaps be natural. If man had not rebelled, the Son of God might still have become incarnate to quietly elevate his nature, but then would then have been no room for the violent catastrophe of the cross. The fearful invasions of barbarians brought to an end the old order of things in the world's life, and introduced the marked characteristics of the medieval age. These, after years of preparation, were turned into the channel of the modern age by the revolutionizing power of printing, gunpowder, the mariner's compass, and the discovery of America, by the Turkish capture of Constantinople and the Reformation of the Christian Church. By catastrophe kingdom after kingdom has been destroyed and empire has marched from country to country. What but this divine method will likely be brought to bear to compel the people of God to see eye to eye in the apprehension of the truth, and thus break down the divisions that now mar the beauty and diminish the strength of Zion.

What form it will take, or of what nature it will be, or when it will appear, it is not so easy to reason. Will it be by war, "the war of the great day of God, the Almighty, in the place which is called in Hebrew 'Har-Magedon?'" Will it be "by the breath of the Lord's mouth and by the manifestation of his coming?" Will it be "by famines and earthquakes in divers places, by great tribulation, such as has not been from the beginning of the world—by the darkening of sun and moon, the falling of stars and shaking of the powers of the heavens?" Will it be by the angel coming down out of heaven, laying hold of the dragon, the old serpent, which is the Devil and Satan, binding him for a thousand years—during which millenium, such as worshipped not the beast, neither his image, and received not his mark upon their forehead and upon their hand, and the souls of them that had been beheaded for the testimony of Jesus and for the word of God, shall live and reign with Christ? Or, will it be by fire, causing the heavens to pass away with a great noise, dissolving the elements with fervent heat and burning up the earth and the works that are therein? No one now can tell.

Has then the church itself nothing to do in bringing about the unity of her members? Has she nothing to do but stand still, like Israel of old on the Red Sea shore, and see the salvation of God? Nothing, except in the way of preparation. Of the two factors of history, God and man, this is about all the latter can do in the great events that form its epochs. The children of Israel marched to the shore, but God divided the waters. As there were reformers before the Reformation, so there may be unifiers before the Unification. There is apparently no tendency to further division; that itself is a preparation. So also is ceasing to apologize for the divided state of Christendom, as well as to discourage the church by creating false hopes of peace and making futile attempts at external union; cultivating, in the mean time, the spirit of forbearance with those who differ in doctrine, form of worship, or govern-

ment; coming to an understanding with regard to the evangelization of new home and foreign fields; and praying for the millennial day of union, after the example of the Master, "that they all may be one."

" Pray for the peace of Jerusalem :  
They shall prosper that love thee.  
Peace be within thy walls,  
And prosperity within thy palaces."

LITTLESTOWN, PA.

## V.

### SCIENCE VINDICATING REVELATION. \*

BY REV. SAMUEL Z. BEAM, A.M.

"NATURE and the Supernatural together constitute the one System of God." Dr. Horace Bushnell, in his work, written about forty years ago, undertook to prove the above quoted proposition, and, we think, he succeeded. In his book he gave expression to the opinion that at some future time Science would fall in with the teachings of Revelation, and that by their united testimony, men would be able to see that Nature and the Supernatural have their existence from the same divine source.

Reading his book now, in the light of the latest developments, in the sphere of Science, one feels almost like saying that he uttered a prophecy.

His book was written at a time when scientists were floundering in a maze of theories, and indulging in a host of fancies concerning the hypothesis of evolution in the natural world, and ignoring or denying the existence of the Supernatural. As the Supernatural persisted in intruding on their minds, and in demanding a recognition by unwilling naturalists, the theory of "spontaneous generation" was invented to account for the existence of life, without the intervention of a personal intelligent Cause or Author. It is very clear, of course, that, if God is blotted out of existence, pure naturalism will have free play

\* The writer of this paper is indebted for some of his views to "Natural Law in the Spiritual World," by Henry Drummond, F.R.S.E., F.G.S. Published by John B. Alden, New York, 1887.

and clear sailing, and intelligent beings will be delivered from the uncomfortable situation of accountability. And if it can be proven that life is spontaneously evolved from matter, through some inherent power, by which its molecules are brought into such peculiar juxtaposition, and mutual contact and motion, as to generate life, the necessity for an intelligent Creator will be obviated and removed.

At the time of which we speak, Biology had not attained its position among the recognized branches of Science, nor demonstrated from the standpoint of Science, the now, generally acknowledged truth, that life is not inherent in matter or in any way derived from it, but is a power coming down from above and exalting matter, by its touch, into vegetal and animal organizations. This truth is, of course, not new, it was known and taught by the writers of the books of the Bible long ago, and was believed by Bible students as a fact; only it had not been demonstrated as a *scientific* fact; and hence scientists were unwilling to accept it until it could be proven by experiment in the sphere of Science. This age of Science needed new evidences, from its own standpoint, of religious truths, before it could, or would, accept the facts of revelation. Many regarded faith in an unseen world as a superstition, because it rested on the authority of the Bible, without Scientific proof. Thus, in order to satisfy this demand, new statements of Christian truth must be made and clothed in language adapted to the changing state of the world. In fact such restatements have been necessary many times in the past, and, doubtless, will be required in the future; for the theology of no age is perfectly adapted to the requirements of ages that follow. Revelation and religion are always the same. But human apprehension of them is constantly changing. Every advance in Scientific and secular knowledge demands a similar advance in the statement of religious truth, if that truth is to be apprehended and appropriated in each succeeding age. But it is a mark of the inexhaustible truth of Revelation, that in every age, it has afforded material in abundance for such new statements, such as were needed in

ies. In the childhood of mankind the truth could rest in its simplicity alone, but as man approaches his manhood, he develops a more advanced evidence suited to the advanced position of mind. But it is equally true, that the deeper the human mind has penetrated into the profound depths of divine Revelation, the more it has found its richness in yet undiscovered truths still lying down. And even Science has now proven, that when it discovers a new truth in its own field of research, it has anticipated by the writers of the Bible, who make no pretensions to anything like scientific attainment. But on the contrary they wrote from divine inspiration. They wrote, not of Science, but religion; yet anything they incidentally concerning nature, always turns out to be correct, when, after faithful and conscientious consideration, discovers the truth. The history of Geology, in its relation to the first chapters of Genesis, affords a complete illustration of this. Years of profound research among the rocks and strata of the earth, and the fossil remains preserved there for untold ages, geologists have discovered that Moses, after all, was right, and, therefore, his statements, made ages before Science was ever heard of, have been completely vindicated, by the Science which was expected to refute them.

Now, Biology, a comparatively new Science, has discovered by actual experiment, tried over and over again, by the most exact tests, that Life is *not* a spontaneous generation of matter produced by any play of its molecules upon one another. It therefore, dawned upon the minds of Scientists, that there is a substance higher than matter, and that there may be a world of existence above the mere life of nature, a world independent of matter, and far transcending anything covered by Empiricism. It has been found by an examination of protoplasm, that the embryo of all living beings, in its primitive stages, as far as experiment in such a delicate matter can determine, is precisely the same. The most acute chemists have not been able to detect the slightest particle of matter. Chemically, in this first stage of existence, man,

and the animal, the insect and the vegetable are the same. Whatever difference there is, is invisible, and eludes the closest scrutiny. It is admitted, now, to consist in the kind of Life which animates it, and it can only be known by its results. This fact alone suggests the truth, that matter cannot be the basis of life, since, if it was, there is no indication in the matter, of itself, to show why there should be different kinds of life, springing from a substance, which is chemically the same in all.

The Scientists also inform us that the continuance of Life in any order of organized beings, is conditioned on its power of adaptation to its environment, so that only in the degree that an organism corresponds with its surroundings can it be said to live: and, just in as far as it fails so to correspond, it is dead. Here again we find Science coming into harmony with the assertions of Moses, written more than three thousand years ago. See Genesis 1:20-31, where every vegetable, animal, bird, insect, is "after its kind," man following, to complete the whole series, and made a "living soul" by the imparting of the breath of God. The same truth underlies the statements of St. Paul, in 1 Cor. 15:39, where he speaks of the different kinds of "flesh" belonging to different kinds of organized beings. He evidently regarded the several kinds of flesh as determined by the life that animates them. And more than this, as far as we apprehend the teaching of the Bible, it assumes everywhere, that living beings must adapt themselves to their environment in order to live.

But Scientists, basing their conclusions on the above-named facts which they have discovered, have now declared their inability to define *Eternal Life*. In performing this hitherto impossible scientific feat, they need only to imagine the natural law with which they are so familiar, to extend its influence over into eternity, and operate there in the same way that it does here in nature. If a life there can adapt itself and correspond with its eternal environment, it is easy to see, that so doing, it can preserve itself eternally, and so it will become

an eternal Life. The definition of Eternal Life proposed by Mr. Herbert Spencer is as follows: "Perfect correspondence would be perfect Life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."\* This definition, whatever it may be worth, scientifically considered, is only hypothetical, and does not ascend to the idea of the Supernatural or the Spiritual world at all. Professor Drummond, indeed, regards this scientific definition of Eternal Life, as essentially in agreement with the words of Christ, "And this is eternal life, that they might know Thee, the true God, and Jesus Christ, whom Thou hast sent."† Yet Mr. Spencer, according to Professor Drummond, nowhere intimates that he has discovered a spiritual nature in man, and "religion was not even present to his mind" when he wrote his definition. His definition rests on a purely natural basis, and only supposes "eternal existence," and "eternal knowledge," as an unending extension of a natural order of being. Of course, such an organism would have an eternal existence and eternal knowledge. No one can deny that Mr. Spencer has hit on expressions, that, in some sense, agree with the words of Christ. Whether he would have made this discovery, through his investigation in the study of Biology, if Christ had not given utterance to a grand truth long before, is a question. Still this discovery, from the standpoint of Science, of the possibility of eternal life, however far short of the Scripture notion of eternal life it may be, is an encouraging sign that Science is advancing in the right direction; and, whether consciously or not, it is rendering homage to divine Revelation, and thus proving, after all, that it is a hand-maid to religion and not necessarily its enemy. For if evolution, once the bugbear of timid Christians, turns out in the end as a corrective of some

\* Quoted from Drummond's "Natural Law in the Spiritual World," p. 156.

† St. John 17: 3.

of their own mistakes, and at the same time falls in with the true interpretation of divine Revelation, it is to be hailed and welcomed as a true friend. It shows that nature, rightly interpreted, is not a contradiction to the Supernatural as revealed in Holy Scripture, but is only the lower side of the same system of God, and the more easily apprehended, because visible and tangible to the senses. Religion and Science are not aliens and enemies. The mysteries of nature, rightly interpreted, do not and cannot nullify the teachings of the Bible, but in all cases they sanction and confirm them.

The Christian Scientist, of which we have an illustrious example in Professor Drummond, having carefully and skillfully brought to light and examined the secrets of nature, and found a Life, in organic connection with matter, which is yet transcendent to matter, cannot rest in this lower plane of nature, but seeing in it the effects or the phenomena of some invisible power, which controls all its movements, he turns his attention and inquiries to the consideration of that higher power. As a believer in the Supernatural, and in divine Revelation, he makes practical use of his new found facts in the field of Science, to aid him in making an unanswerable statement of his religious beliefs. In his studies of "the constitution and course of nature" he discovers analogies, by the help of which he is able to illustrate and make clearer, to his own mind, the higher truths of the Supernatural. And then, having reached solid ground, on which his own feet can firmly stand, he takes advantage of his position, and seeks to raise others to the same high level. By conceiving Natural Law to operate in the Spiritual World, he makes out a strong case for the Bible doctrine of Regeneration, as well as for the Incarnation of the Son of God. As in nature nothing rises above its own level, only as some living power comes down from above and lifts it up, so it is in the spiritual world. Man can only become spiritual, by the coming down of spiritual life from above, and raising him into its own higher sphere.

Thus in the Incarnation, the Son of God descends into hum-

nature, assumes into His own person the law of human life, and so, elevates human nature into organic union with the divine nature. In this nature He completes the atonement, and so opens the way for individual men to become reconciled to God, by the entrance into them of the Holy Spirit, who lifts them up, and imparts to them the higher life of the Spiritual World. Evolution is the unfolding of the possibilities involved in nature, by laws indicative of Intelligence and Will, which direct and control the process. In this process, there is a gradually ascending scale of being developed, reaching up into the spiritual world. And just as in the natural world, the preservation of life depends on the adaptation of organisms to their environment, so in the Supernatural world, Spiritual beings must be adapted to their spiritual environment, which is God. And again, as in nature, in order to the continuation of life, and the elevation of the lower to the higher, there must be a reaching down from above, so finite spirits can only continue to live, by the entrance into them of life from above. This accords exactly with the wonderful words of Christ to the astonished ruler in Israel, when he said, "Ye must be born from above," or "Except a man be born from above he cannot see the kingdom of God." \* This is otherwise expressed as *being born of God*; and then again, "He that hath the Son (of God) hath life." The Son is God, come down and entered into humanity in the Incarnation, and he that believes in Him has eternal life: he enters into correspondence with his environment, which is God, and so entering into God's kingdom, he "knows the true God and Jesus Christ whom He has sent," and is thus made a possessor of eternal life.

But there is a world-wide difference between this eternal life, and that defined by Mr. Herbert Spencer. There is, indeed, all the difference between the two conceptions, that there is between dead matter and life, yea, more, between physical life and spirit.

The fundamental mistake of the naturalist is found in his

\* St. John 3: 3.

assumption that matter is the "basis of life." Finding that vegetable and animal life, in its organized forms, can only exist in connection with matter, he concludes that matter, therefore, is essential to the existence of *all life*. The vegetable, taken out of the earth whence it draws its nourishment, inevitably dies. The animal and man, both depend for nourishment upon the productions of the earth, and hence apart from matter, they must be deprived of life. Their bodies decay and mingle with the ground from which they came. Matter, therefore, is apparently the basis of all organized life, or being; and from this the naturalist reasons to the conclusion, that beyond, or independent of matter, there is nothing but empty space and death. In that case death ends all, and the wisest thing for man to do is to adapt himself to his environment, and live as long as he can, so as to make the most of the transient life he has. Matter may be eternal, and life may be eternal, if living beings are able to adapt themselves, and correspond with their eternal surroundings. But since, hitherto, no one has been known to accomplish this feat, the scientific definition of eternal life holds out precious little hope, for mortals in the struggle for existence, in which even the "fittest have survived" but a few short years, and then died. But the fact is that the materialist confines his investigations to too narrow a sphere, ever to arrive at ultimate truth. He fastens his eyes on nature only, as it appears in its grosser forms of matter, which he can handle. The phenomena of mind, as he sees them, are, therefore, only developments of matter. They result from the peculiar action of the molecules of the brain rubbing against each other, and thereby causing a thrill along the nervous cords, producing thoughts, or feelings, or willings, according as the thrill happens to be carried to one nerve centre or another! Any man who can seriously write such balderdash, and call it common sense, is not likely to rise from the contemplation of this beautiful world of nature, to the higher world of mind and spirit.

The Biologist, does indeed, get a little beyond matter, in the

contemplation of life. But if he cannot find that life transcends all that he has experienced in nature, or that life, as such, is independent of matter, he is not far removed, after all, from empiricism or from positivism. Biologists, however, have happily discovered, that life is transcendental to matter, and that matter is a dead, inert thing, and can only be exalted into organic existence, by the entrance into it of the principle of life. But matter never generated life. Organized life uses it as a means for its own higher ends. Thus the great law of life, reaching down from above, lifts up matter to its own higher sphere, and when done with it, lets go its hold, and matter falls back again into its inorganic state. Science has also discovered that lower forms of life, in the natural world, never transcend their own order; but that the higher forms make use of the lower for their own purposes; each higher order stoops to those which are next below, and helps itself by its means; but in no case does the one below, rise by its own motion to a higher level. The scientist tells of a "law of continuity," which he defines to be a sort of line running through all orders of organized beings in nature, which determines nature, in all its diversified phenomena, to be a unit or single system. The same law which determines life in one sphere, determines it in another. Vegetable life and animal life follow the same law, and even organic matter would come under the same category if matter had any susceptibility for the operation of such law. From inorganic matter, the naturalist, or rather the biologist, ascends into the sphere of vitality, and then traces the law of continuity step by step from the lowest forms of life up to the highest, which he finds in man. In all orders of existence, except the inorganic, he finds this principle of life. It appears to be the same in all, only its phenomena are different, and its environments are different, in each order in the ascending scale. What life is, he is unable to explain. All attempts to understand it have hitherto proved futile; nor can he tell whence it comes. A mysterious power it is, which descends into matter, and by its magic touch it makes a plant, an insect, an animal or a man

out of precisely the same material, the minutest analysis of which, being incapable of revealing the difference between the protoplasm of the vegetable, and the man. Why is this? He cannot tell. So far he is able, tangible facts; the causes lie out of sight. Life is a wonder-worker. This proves, however, that the statement above is incorrect—that all life is the same. It cannot be the same, or else it could not construct different organisms from the same material, as, for instance, the amoeba in one and a man in the other. But what the vital substance works such miracles is, no one can tell. These wonder-nomina are, after all, only the natural effects of law—the biologist decides. Very well; but whence the law? The law must be accounted for too; it must have an origin, and an agent capable of accounting for the infallible evidences of order and design, observed in the construction of every living organism. The close study of all living animals, has revealed a perfect adaptation of their organs to the purposes for which they are designed; and in every particular, both vegetable and animal organisms are found perfectly adapted to their habits, life and location on the earth. Surely this cannot be accidental.

But in the study of man, the scientist comes in contact with something which distinguishes him from all living organisms. In animals, especially the higher orders, he does indeed find a faint resemblance—but it is so faint that it cannot be accurately called the same thing. Instinct in the animal is always the same. No improvement has ever been known to any animal instinct, except among domesticated animals; and even these, which have been apparently improved, by their association with man, invariably return to their natural condition, when a generation or two, to themselves. The bears that mangled the boys that mocked the prophet Elisha, twenty-seven years ago, were just as intelligent, just as far advanced in mental culture, and just as ferocious, as those gladiatorial animals which kill little dogs, in the fighting-pits, for the amusement of the people.

their masters in this enlightened age. The dove that brought the olive-branch to Noah in the ark was no better or worse than the doves that fly in our streets.

Physically, man is inferior to some of the animals, and is in many respects like them; but intellectually he is separated from them by an impassable gulf. He is their superior. They fear him and submit to his authority, however reluctantly in some cases. Say what you will, therefore, here is something in man infinitely above mere nature, and nature is his servant. Its very laws he makes subservient to his purposes. And besides, he is conscious of an inward inspiration, a soaring something, that scorns the degrading thought that it is not superior to nature. Connected with nature indeed it is, through the physical organism, but it is conscious of an existence independent of any material organization, and it looks to the supernatural as the source and goal of its existence. As life only begets life, so spirit only begets spirit. If we call the soul the seat of animal life in man, the medium of communication between his higher and lower natures, the spirit may be defined as the immortal, vital energy, or force, or agent, which, wholly independent of matter for its own existence, yet has come down from its higher sphere, and taken its temporary abode in a corporeal organization, which is adapted to its present wants. When these wants are all met and supplied, or when the body ceases to be of any further use, the spirit takes its flight and leaves the body, "dead." Here, the bodily organization did not come up from inorganic nature and attach itself to the spirit; but the spirit descended and joined itself to matter, vitalizing it for a time with its own life. The supernatural joined itself with the natural, and the man thereby became a "living soul." The living soul is the product of Spiritual energy; even the *natural man* may be said to embody an incarnation of the supernatural; yet not so as thereby to be necessarily a *spiritual man* in the Scripture sense. What we are contending for here is, that man, the natural man, as far as his higher nature is concerned, is supernatural. His whole psychical, as well as his

pneumatical constitution, transcends the merely natural, in way that declares him to be far superior to his material environment. This cannot well or successfully be denied. But if it be true, and if man is not the author of his own existence which all admit, then the necessary corollary follows, that he is the product of a still higher spiritual energy, or of an intelligent spiritual Agent. That Agent is God—"God is a Spirit." In Him we have the very highest conceivable form of spiritual life, and in Him, therefore, we reach the climax in the ascending scale of life, and the final cause and source of all existence, whether spiritual or material, whether natural or supernatural.

Matter is not, therefore, the basis of life—but spirit is. The real eternal substance of life, independent and self-existent *per se*, is that infinite Spirit, Himself, who created all matter and generated all spirits. He is the "Creator of our bodies and the Father of our spirits." For the knowledge of this, however, are, of course, dependent on Revelation. Science cannot reach so high; yet science can find, and happily has found, analogies in nature which, a revelation having been given, are strong corroborative of its statements. And hence the scientist who is as familiar with the Bible as he is with science, cannot well avoid the conclusion that the two lines of testimony, when rightly interpreted, converge to a single point, and that, ultimately, they will perfectly harmonize, and together lead him to God; and he will find that "nature and the supernatural together constitute the one system of God." Science and revelation, uniting their testimony in evidence, will abundantly prove that all the antagonisms, hitherto, were only the necessary consequence of misunderstanding on the side of the interpreter and not inherent in the two sides of divine revelation. And according to the latest developments in the sphere of science we are not very far from that happy consummation, when scientists and theologians will, no longer agree in asserting that science and religion have nothing in common, or consent to have those things divorced which God has joined together; and when

they will work hand in hand, harmoniously offering that homage, which they owe to that God who is the Author of them both.

The controversy which has raged for two hundred years in scientific discussions, on the origin of life, has now been finally and forever settled. According to Professor Drummond, in his chapter on *Biogenesis*, "A decided and authoritative conclusion has now taken its place in science. So far as science can settle anything, this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation had to be given up. And it is now recognized on every hand that life can only come from the touch of life." He then quotes from other great scientists as follows: "Huxley categorically announces that the doctrine of Biogenesis or life only from life is victorious along the whole line at the present day." "And even while confessing that he wishes the evidence were the other way, Tyndall is compelled to say, 'I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.'" \*

With the settlement of this vexed question in science, Professor Drummond believes that he has discovered a scientific basis for the settlement of the more important question, concerning the origin of *spiritual* life. The opposing schools in this discussion are the naturalistic and the supernaturalistic. The first maintains that man can rise, by his own unaided efforts, to that spiritual elevation so necessary for man to attain, in order to enjoy communion with God; or if there is no God, to accomplish the end of his existence. The other school contends that no man can elevate himself to communion with God unless God comes down from above and lifts him up. He must be "born from above." "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." In other words, there must be a regeneration, a new creation in him, which can only be effected by the Spirit of God.

In the language of Science, one school contended for "spon-

\* *Natural Law in the Spiritual World*, pp. 60 and 61.

taneous generation," while the others held that spiritual life can only come from antecedent spiritual life. The latter school derived its chief argument from revelation, which could only have weight with those who have faith in the Bible. The other were unwilling to accept this doctrine, unless it could be shown to be founded in the laws of nature. This, of course, could not be done. There was nothing in the constitution and course of nature, so far as explored, to indicate such supernatural influence, as the case demanded; and hence, in view of the silence of nature, its worshipers were unwilling to accept a doctrine professing to come from any higher source. But now, according to Professor Drummond's account, an analogy has been discovered in nature, by which "Christianity in its most central position secures at length a support and basis in the laws of nature." \* According to this analogy if it holds good, it is impossible for man to pass over the fixed gulf which divides nature from the supernatural. "The passage from the natural world to the spiritual world is hermetically sealed on the natural side." † We are not prepared to accept unreservedly the statement, that Christianity "secures a support and basis in the laws of nature." This seems to be a little too strong. If we say that the analogy of nature affords a presumptive evidence of the probable truth of the Christian principle, without any evidence to the contrary, we have an argument that cannot be set aside, we think that would be amply sufficient for the purpose. And it would not make the supernatural depend on nature, as Dr. Drummond's statement seems to do. With this understanding the argument seems to be altogether unanswerable.

The analogy amounts to this: In nature life can only come from antecedent life. Nothing in nature can rise above its own sphere. The evolution of any order of nature is along its own lines. Matter cannot rise into the sphere of life until it is vitalized by life. No lower order of life can rise, by its own motion, into a higher order. On the lower side there is an

\* *Natural Law in the Spiritual World*, p. 62.

† *Ibid*, p. 65.

nal barrier. The higher can and does descend, and become incarnate, so to speak, in the lower, in order to lift it up to its level. By the terms of the analogy, "This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world of nature in order beneath it by a law of Biogenesis—except a man be born again. . . . Except a man be born of water and the Spirit he cannot enter into the kingdom of God." \*

This analogy seems to be very clear and forcible. It is capable of application, in a number of ways, to the doctrines taught in the Bible. At least two of the essential doctrines of Revelation are illustrated and sustained by it. And since the scientific facts upon which the analogy is founded have not been set aside by any evidence sufficient to disprove them, but, on the contrary, all the experiments made by the most accomplished scientific investigators have afforded new, and increasing evidence to sustain them, we may be pretty well assured that the argument is unanswerable.

With this argument to sustain us, it is difficult to see how any natural philosopher can refuse to accept the doctrine of the Incarnation of the Son of God, for lack of analogical evidence in his own chosen field of investigation. For nature, in fact, is so full of testimonies, that it appears strange that they have not been seen and acknowledged all along. The Incarnation has been denied on account of the inscrutable mystery it involves. Men who believed in a God, regarded it as incredible and absurd, that He should descend into human nature and dwell among men, because they were unable to explain the mystery, or to find anything in nature, with which they were familiar, to correspond with it. But now all this is changed. Nature furnishes facts that do correspond with it.

\* *Natural Law in the Spiritual World*, p. 66.

And the facts, though indisputable, are nevertheless unexplained and unexplainable mysteries. The mysterious substance called life descends into matter and vitalizes it into living organisms. Why, then, should it be thought that the Author of life could not be born in human nature, so as to lift it up to union with His own life?

And again, we may well ask, if in nature all orders are guarded from the next beneath them, so that each is kept by a law of Biogenesis, in its own sphere until lifted up by the one above, why then is man expected to rise into the spiritual world by his own unaided powers? No; this analogy illustrates plainly enough that the Spiritual world must come down and lift him up. He must be born again by a power from above.

From all this, and much more that might be added, it abundantly appears that Science is coming out on the side of Revelation. Nature it finds furnishing rich analogies for the doctrines of the Bible, sustaining them by unanswerable arguments, such as ought to convince the most skeptical minds, of the sublime truths of religion. Such arguments, indeed, are not necessary for those who accept revelation. They are perfectly satisfied with the purely Scriptural basis for the doctrines of Incarnation, Atonement, Regeneration and everything else that concerns their future and eternal destiny. But now, that the scientific objections have been removed, by evidence furnished in the natural world, by the laws of Biogenesis, it is hoped that the analogy brought out by Prof. Drummond will not fail to do good, among scientists, who can only believe that in religion which has its counterpart in nature, or which seems to have a basis in the laws of nature. Consistency requires them to come out like honest men, and confess that what they have all along demanded, as the *sine qua non* of their believing in Revelation, has confronted them, just in that field of observation, where they confidently expected not to find it, and in humble reverence accept that holy religion so gloriously vindicated by scientific demonstration.

## VI.

### AGNOSTICISM A STEP FORWARD.

BY REV. A. A. PFANSTIEHL.

PERHAPS never in the history of the world have there been more encouraging signs of the times in regard to belief in God than at present—in this day of Agnosticism, the theory now held by most of the opposers of our religion. There is very little theoretical atheism in the world to-day, however truly true it is that there is much practical atheism. There is very much gained for the cause of truth, when, with the practical there is not accompanied, or there lies not at its foundation, theoretical atheism. 'Tis a fact that cannot be, and is not disputed, that among philosophers and writers and students there is very little bald atheism. By which is meant, there is not much avowed denial of God's existence, or, in other words, belief that there is no God. The great error of the day is not atheism, but it is *Agnosticism*. Few men are bold enough now to say: "There is no God." Not many are ready to declare, which they plainly imply, if they do not openly speak it, when they say there is no God—We believe there can be an effect without a cause. We believe that there can be a design without a designer. We believe that what we see around us came of itself and was not created. We believe that the laws of nature are established themselves. Or, clothed in scientific language, few are ready to accept this, what some one has facetiously written as

#### THE APOSTATE'S CREED.

believe in the chaotic Nebula, self-existent Evolver of heaven and earth, and in the differentiation of its original

homogeneous Mass, its first-begotten Product, which was self-formed into separate worlds; divided into land and water; self-organized into plants and animals; reproduced in like species; further developed into higher orders; and finally refined, rationalized and perfected in Man. He descended from the Monkey, ascended to the Philosopher, and sitteth down in the rights and customs of Civilization, under the laws of a developing Sociology. From thence he shall come again, by the disintegration of the culminated Heterogeneousness, back to the original Homogeneousness of Chaos.—I believe in the wholly impersonal Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the survival of the fittest, the Persistence of Force, the Dispersion of the Body and in Death everlasting.

The world is too far advanced for any one who claims any culture or intelligence to avow this. What men say is not *there is no God*, but, the present world and things which we see are all we can know. We cannot know God. There may be a God, we deny not, but we can know nothing about Him, and hence, all we have to do with, and concern ourselves with, is this present world. The great thing with us is to eat, drink and be as merry as we can, and thus make the most and best of this present world; there is no use in worrying or caring about God or the future life, of which we know and can now know so little. In the language of Frederic Harrison others say: "Humanity is the grandest object of reverence within the region of the real and known; humanity with the world on which it rests as its base and environment."

Agnostics do not want you to call them atheists. They disclaim any such title. Herbert Spencer, the leader of this school of thought, goes so far as to say: "Amid the mysteries which become the more mysterious, the more they are thought about, there will remain the one absolute certainty that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed." In this disclaimer we believe there is something cheerfully encouraging. For when it is admitted

at there may be, and doubtless is a God, call Him, if you ease, in the above impersonal language, "An Infinite and eternal Energy from which"—not from *whom*, observe—"all things proceed," One who is the Cause of causes, we have a step in advance gained. Agnosticism in its tendency and probable result or outcome, is not as dangerous as Atheism. 'Tis true, as Carlyle remarked to Froude about it, "to appearance the agnostic doctrines are like the finest flour, from which you might expect the most excellent bread; but when you come to feed on it, you find it is powdered glass, and you have been eating deadliest poison."

Think for a moment what will be likely to be the practical outcome of such doctrines. Will people long feed on "deadliest poison?" The moment they find out that they are being deceived,—as they sooner or later invariably will,—when men tell them to eat, drink and be merry, to dress well, to go out into the parks and pleasure resorts on Sabbath instead of into those churches, when all the while their souls are sad and distressed and they are sick and distressed, finding that by doing so their souls hunger and thirst for that which they cannot find in merely eating, drinking and being merry and going out into parks and in pursuit of worldly pleasures, all the while finding themselves in a spiritual famine—the moment they find that a mockery is made of them in all this hue and cry against God and religion, which supported their fathers and mothers before them amid their distresses, they will soon tire of it, and not listen to it. No, no, our age is too far advanced to expect that men will, without disgust and resentment, break their teeth in eating on and ruin their digestion in swallowing the "powdered glass" offered to them when their souls cry out for the living bread; they will not long endure the solemn mockery of having scorpions offered to them when they cry for fish. Nay, men in the nineteenth century will not submit very long to be thus dealt with. The stones that are offered to them instead of the bread they cry for, will soon be hurled back at those that offend against their good nature in deceiving them. The scorpions

that are given them instead of the fish they crave, will soon be hurled back to thrust their fangs into the hardened hearts of those who have made a mock of them by offering these to them.

But not only practically will Agnosticism have a happy result. Theoretically 'tis a doctrine which to a thinking mind must have a desirable outcome. Let us see.

Agnosticism does not deny the existence of God. It simply denies that we know anything positively about Him, and asserts that spiritual matters are beyond our ken. At least, divested of all its draperies, this is the gist of the matter. Now, here we have a step gained. In this way: If it is not denied that God exists, then it is reasonable and natural to suppose that He would leave a record of Himself. 'Tis easier to believe that He would do so than to believe that He would not. And hence we have an argument to persuade us that the Book which purports to be a record of His works and His purposes concerning man, is a Book divine. Here is a natural and reasonable expectation; we confidently look for natural and reasonable expectations to be realized. If our Bible meets in every particular, as it so blessedly does, every expectation in regard to a record of the true and living God, are we not perfectly warranted in accepting it as such a record? Is it credulity that leads us to do so? No, we but take the only reasonable, I had almost said, necessary step that follows our belief in God's existence.

But more than this. We have souls, we have spiritual natures. Our souls have special requirements, just as distinct and imperative as our bodies. These requirements are spiritual instruction, direction in obtaining knowledge of God and of salvation. Now are these requirements met by nature? by our friends? by anything on earth? No. They must be met by an objective revelation. There is a necessity, therefore, for an objective revelation, just such a revelation as we have in our Bible. Now the argument is this: Man needs, by virtue of his constitution and nature, an objective revelation. He believes, that God exists. There is a Book which purports to be, and

every way gives evidences that it is, a fulfillment of this need; and it is a Book that we would look for if God exists, because it is reasonable to suppose that He would leave a record of Himself; is the Bible not then from God? is it not then a revelation God has given to man?

But more. If the Scriptures are from God, then it follows that what it reveals is true. And its great revelation is a Saviour! Glorious revelation! Given, then, a belief in God, and given that man is consciously fallen, sinful, not able to save himself, what follows more easily, nay, more naturally than to believe that the Saviour spoken of in the Word the Lord has left to man in regard to his salvation, is the One in whom and through whom alone we must be saved? If we did not believe in God's existence, we would not be warranted in looking up or around for a Helper, a Saviour; but believing that there is an infinite, eternal God, from whom all things proceed, 'tis but natural to expect that He would help and save man. Looking then with his confident expectation upon the life, character, words, works, death and resurrection of Jesus Christ of Nazareth, and finding, as we do so blessedly, that in Him all expectations in his regard are more than fulfilled, must we not conclude, at the very least, are we not warranted in believing, that He is the Saviour of the world, sent from God?

And now, further, if Jesus is the Saviour then it follows that what He taught and promised is true; what He revealed is true. Heaven with its glory and blessedness then is a reality! The immortality of the soul is not only a probability, but it is established beyond the possibility of a doubt; and not only the fact that there is an immortality has been revealed, but also,—and this is the distinctive and blessed feature of Christ's revelation of it,—what that immortality is is revealed, viz., that it is a life eternal at the right hand of the Father in heaven, dwelling in a home prepared by the Saviour for the glorified soul, a joyous meeting of friends eternally reunited in God, a glory unspeakable of the soul, a life of love eternal, a freedom from sin's guilt and tyrannous power, a freedom from all pain

and sorrow, and death and tears. Aye, eye hath not seen, ear hath not heard, nor hath it ever entered into the heart of man so much as to conceive of the glory that shall be to the God in heaven.

Again, if these things are true, if God exists, and if He has left a record of Himself, and that record is concerning a Saviour He has sent into the world, and that Saviour reveals an immortality of the soul, blessed and glorious, what dignity, what importance, what substantiality, what infinite possibilities all gives to a human life! How it heightens our conception of life! Oh! what seriousness it attaches to it! It puts a high premium upon it! The doctrine of eat, drink and be merry, have a good time whenever and wherever you can, irrespective of religion and God, do not take a serious view of life, as if it were a round of pleasure admixed with sorrow and end in an eternal sleep, is as unbecoming and suicidal as the false and cruel in man before whom loom up in ever-increasing importance, grand, glorious and worthy possibilities of his soul. 'Tis sad to see how many human lives, which are designed for the accomplishment of great and glorious ends, are frittered away amid unavailing pursuits; souls that are capable of developing into the glory and likeness of God, lost amid the busy scramble for this world's goods and pleasures that perish with the using; souls capable of exulting throughout all eternity in love, and joy and peace, are crushed up into nothing but crabbedness and disappointment resulting from the enervating pursuits of the world's pleasures and phantoms. How unbecoming it is in a human being to view of what is revealed concerning his soul's possibilities for eternity,—the development and attainment of which depend entirely upon how this life is lived,—to spend his powers and talents in butterfly-like flitting from flower to flower sipping the honey of worldly pleasure, and not his body entering upon pursuits that will worthily develop his soul. "Let each become all that he was created capable of being; expand, if possible, to his full growth; resisting

pediments, casting off all foreign, especially all noxious, adhesions, and show himself at length in his own shape and stature, be these what they may." No man truly becomes all he was created capable of being, unless he takes a serious view of life; if he reads trashy novels, and spends his thought and time on things of sense and touch,—in short, leads a sordid life. But, thank God, life is becoming more and more of a serious matter in men's minds. A human life is prized vastly much more now than ever before in the history of the world. "The race of life has truly become intense." "All forms of life, all methods of activity thrill with and challenge earnestness and persistency to-day." Among Carlyle's papers was found, after his death, a little poem in which he had written in his pessimistic strain:

"What is Man? A foolish baby;  
Vainly strives, and fights, and frets;  
Demanding all, deserving nothing!  
One small grave is what he gets."

Among the papers of his wife was found an answer to this, in which occur these lines more true and expressive of the present day conception:

"And man — Oh! hate not nor despise  
The fairest, lordliest work of God!  
Think not He made the good and wise  
Only to sleep beneath the sod."

Life is now all but universally considered to be infinitely more than a mere existence of pleasure, worry, work, rest, ease, health, sickness, comfort, sorrow, mixed in ever-varying proportions for a little while until death overtakes us and our friends gather to bury us beneath a mound of earth, and perchance erect a perishable monument to perpetuate our memory a little longer than it would last without it. And is not this the result of the fact that men are recognizing more and more that God is, however loathe they may be to accept of the Scriptures which tell us also *what* He is? Oh! what a foundation this statement or admission is: *God is*. He is, and therefore I

am. He is, and therefore I have His Word which teaches me how to live and how to die. He is, and therefore Jesus Christ is, He who is my Saviour. He is, and therefore heaven therefore eternal joy is.

Have we not, then, reason to rejoice that atheism is giving way to agnosticism, which denies not, aye, in many quarters hesitates not to affirm that God is? Is it not a step forward?

## VII.

### THE SALOMON-A OF THE SEVENTEENTH CENTURY.\*

BY REV. MAURICE G. HANSEN, A.M.

#### I.

ALREADY in the middle of the sixteenth century, as may be learned from an old and rare engraving of the period, there stood in the archiepiscopal city of Utrecht, opposite the grand cathedral, and on the corner of a narrow lane called "*De Voetsjes Steeg*," a house which, among the other houses in the vicinity, was distinguished by its superior size and its stately appearance. The pre-eminence, however, which it had on these grounds, was as nothing compared to that which it attained when, a century later, it became the dwelling of one who by her residence in it gave it a renown which, had it been a mere log-cabin, would have drawn toward it the footsteps of the exalted of the earth as to a common centre of attraction. In that house a wonderfully endowed woman spent in study and meditation the days, and even the nights, of the summer of her life, and there she achieved those masterpieces of the brush, the needle and the tools of the sculptor and the engraver, in the production of which she sought rest from severe labors and found her only recreation. There, too, she received the visits from the eminent artists, poets, scientists, divines and savants who, from every part of her native land and from different countries of Europe, flocked thither to lay at her feet, the tribute of their admiration and praise. All civilized nations

\* *Anna Maria Van Schurman*, door Ds. G. D. J. Schotel, Predikant te Tilburg. Met portret en fac simile. 's Hertogenbosch, Gebroeders Muller, 1853. 8vo, p. 425.

united in ascribing to her the quality of true greatness. The Princess Elizabeth of Bohemia, the great-granddaughter of William I., named her "the wonder of her age." When the twelve-year-old wife of William II., Augusta Maria of England, entered the Netherlands, a volume composed in honor of the talents and the virtues of this woman, was presented to her. It was decorated with two portraits—the one, of this woman; the other of the young princess. They had been placed side by side upon the same page, so that the princess, whenever she saw the other portrait, might thus instantly be reminded of the excellence of the person whom it represented, and might feel herself stimulated to emulation.

When Prince Frederic Henry and Amelia Van Solms entertained their high-born guests, they showed them not only through their own courtly city of the Hague, the philosophical city of Leyden, and the powerful, wealthy, commercial city of Amsterdam, but they also took them to the honorable city of Utrecht, expressly to meet this woman. Christina, the Queen of Sweden, was wont to say that she had not seen anything so long as her eye had not rested on the features and form of this woman. The learned Bochart called her "the tenth muse," "the unique Anna Maria Van Schurman." A paper, giving an all too brief sketch of one who, even in her youth, was accomplished beyond what any woman was before, or has been since; who acquired vast stores of learning, before which the ripest scholars of the age stood amazed and abashed; and who, during the last quarter of her life, stood in strange relationship to one of the most remarkable mystics who ever arose within the church with the object of molding it upon his own standard of the nature of true Christianity, may be read with interest, even though the name of the subject of whom it treats is scarcely known at the present day.

Frederic Van Schurman, a rich nobleman, resident at Antwerp, was a member of a small congregation of Protestants, which for a long time had been permitted to remain exempt from the operation of the cruel decrees issued by Charles V.

against the Reformed. By his wife, Clara Van Lemens, of the noble house of Lumey, he had two children when the rumor of the approach of the dreaded Duke of Alva filled the city with great consternation. Many fled to England, Germany, France and even to Italy. Frederic Van Schurman resolved to stay. When, however, the persecution began to rage with a violence which the most timid did not anticipate, and at Brussels the heads of the Counts Egmont and Horne even fell under the axe of the executioner, he felt that he could no longer expose his family to the peril that threatened on all sides. Succeeding in his attempt to escape with his wife and children from Antwerp, the family dwelt as exiles in Frankfort-on-the-Main, Hamburg, and lastly in Cologne, where the husband and father died in 1593, the year of their arrival.

In Neuss lived a noble family named Van Harf. The head of the family had been won over to the Reformed religion through the efforts of his wife, Lucy Slaun, who, in 1541, was a disciple of Bucer. Having been robbed of his possessions by the Spaniards, he, at an advanced age, fled to Cologne, where a congregation of refugees had secretly been formed. Van Schurman and Van Harf both joined it, and the two families became very intimate. Frederic Van Schurman, the younger, fell in love with Eva Van Harf, and was married to her on November 5, 1602. Five years later, in the same month and on the same day of the month, was born to this couple the daughter, Anna Maria, whose fame before long was sounded from one end of Europe to the other. When she was scarcely one year of age a persecution arose, before which the family was compelled to flee to the castle of Drimborn, in Gulick. It was a considerable estate which, since 1582, had belonged to the Van Harfs. When established there the family were permitted to remain in peace and quietness, and the parents devoted all their time to the mental and moral training of Anna Maria, and of three sons, who were born during this residence. One of these sons was John Godschalk, who was destined to exert upon his sister an influence by which the

whole course of her after life was diverted into an entirely different channel.

Anna Maria became impressed at a very early age by the religious instruction which was imparted to her. In those days the books which the parents who professed the Reformed religion used exclusively in the religious training of their children, were the Bible, the Heidelberg Catechism and the stories of the pitiable sufferings of the Martyrs from the earliest periods. Already at three years of age the little girl was consciously converted. Later in life she was wont to relate — this time of infancy, how one day she accompanied the maid into the kitchen-garden to gather vegetables for the table. The child was playing on the bank of a tiny brook which flowed through the estate, and she was in the act of stooping to pluck a bright flower, when the maid suddenly said, "Come now Anna, recite for me the answer to the first question of the catechism." She obeyed, and as she uttered the words, "that am not my own, but belong unto my faithful Saviour, Jesus Christ," she felt her spirit wholly pervaded with a sense of love to her Redeemer, which, instead of passing away, became more intense as she grew older, and filled her with a desire that she too, might be counted worthy to bear witness, by the martyr's death, to her devotion to Him who had given Himself for her. Although so young she was already able to read for herself the books that have been mentioned, and to give an intelligent account of what she had read.

Secular instruction was given to the children by a resident teacher, whom the parents valued so highly that when the family removed to Utrecht, in 1615, they engaged him to accompany them. The little girl responded nobly to his best efforts, seconded by those of the father, who himself was by no means a mean scholar. She learned arithmetic almost by intuition. As soon as her childish hand could hold and guide a pen she acquired the art of writing, and in a short time produced specimens which compared favorably with those of celebrated experts. She formed Roman characters so exquisite that they

excelled those which emanated from the presses of the Elzevirs and the Wetsteins. Arabic, Hebrew, Greek, Ethiopic and Syriac letters she made so beautifully that entire pages of such writing were considered deserving of being imitated by engravers. Her penmanship in these different languages was so much prized that examples of it were eagerly sought for albums, were bought and sold at a high figure, were preserved in cabinets and museums, and secured for her the title which, to the younger Theodosius, was one on which he prided himself more than on that of emperor,—the calligraphist. In Leeuwarden is preserved a copy of *L'oraison Dominicale*, in the original, executed by her, the margin most elegantly decorated with floral designs in colors and gilt.

An art, to eminence in which the ladies of the 17th century aspired, but which now is no longer practiced, or has been wholly lost, was that of cutting in paper, with a pen-knife, or scissors, fanciful designs, bouquets, portraits and even elaborate landscapes. The writer has seen a specimen of the last named, inserted in a box-like frame covered with glass, and thus carefully preserved as a valued heirloom. In that age there were few homes in which there were not more or less such fragile ornaments from the fair fingers of mother or daughter. Anna Maria was scarcely six years old when she already excelled in this particular. Her works of art brought large prices. Her paper imitations of lace of the most complicated patterns were so exquisite that not seldom they were mistaken for real point d'Alençon. Even now there are extant in Leeuwarden two evidences of her astonishing skill in this respect. One of these is a group of the coats of arms of several noble families, her own on the father's side among the number. Surrounding them, and gracefully winding between them, are festoons composed of various flowers of the natural size, in perfect proportion, and so delicately cut that even the petals are not wanting. The other presents to the view of the wondering beholder a collection, in miniature, of bushes and shrubbery, marvelously true to nature.

The removal to Utrecht occurred when the precocious child was eight years old. She was then of slender stature. Her pale face was lighted up by a pair of eyes which fairly sparkled with the fire of the intellect that burned behind them. She was of such studious habits that she constantly needed to be restrained, lest by too much application she should injure her health. At this time she laid aside what she herself called the child's play of paper-cutting, and, devoting herself to the mimetic arts, took up the painter's brush, the needle, and the tools of the sculptor, the lapidary and the engraver. In her pliant fingers her quick mind had obedient servants. Her success was so great that her name was enrolled as a member of the artists' guild of Utrecht. Her paintings of fruit, flowers, birds and insects soon became celebrated, and her sketches in crayon and sepia were eagerly sought after for preservation in cabinets. Her productions, however, while greatly praised by the best painters of the time, did not seem to some to fulfill the expectations that had been formed in regard to them, although even those persons acknowledged that if she could have devoted her whole time to the pursuit of this one branch of the fine arts, she no doubt would have attained the highest degree of proficiency in it. At an advanced age she handled the pencil only occasionally, and then as a relief and relaxation to her mind, too much strained by an intense application to her studies. On one such occasion she drew a fine likeness of Delabadie, underneath which she wrote :

“ Voicy le vrai portrait  
De Jean de Labadie,  
Qui des premiers Chretiens,  
Nous rameine la vie.”

In her eleventh year she acquired within three hours the art of embroidering on canvass and silk. From that day forward she produced, at various times, elegant specimens of this kind of graceful handiwork, either copied from nature, or in original designs, flowers, fruits and entire landscapes with all their varieties of mountains and rivers, trees and dwellings, rocks

and waterfalls. At about the same period she wrought wonders in plaster, marble, ivory and hard woods. In the royal museum at Munich are preserved the likenesses of her father and of herself, carved, by her hand, in ivory, en médaillon. In Leeuwarden are two likenesses of herself cut in the wood of the palm tree. One of these is contained in a box of the same material, and represents her with her hair combed down over the forehead in the style of the lately-revived bang, and with curls hanging down on each side of her face. A wreath of flowers encircles her head, and admits the view of only a part of the veil which is fastened to her back-hair. Her neck is bare and is adorned with a necklace of pearls, and the low-cut dress is ornamented with superb lace. Experts pronounce this piece to be one of the finest objects of the Schurman collection.

She also displayed inimitable skill in cutting floral designs and monograms on vases and beakers. On one she engraved with a diamond point the question and answer:

*"Hilaris cupis esse sodales?"*

*"Pallada cum Bacche sine bene jungis eris,"*

and presented it to the celebrated antiquarian Johannes Smith, who was then resident at Nymegen. To another drinking-cup of glass, which at present is in the possession of the family Van Maanen, considerable historical interest attaches. When the emperor Charles V. visited Utrecht, Viglius Van Zuichem was president of the Secret Council and Chancellor of the Order of the Golden Fleece. At a banquet given in honor of the distinguished guest, the president offered this cup to the emperor, who took it and drank from it. Ever since it has been brought out at great state dinners, when it was presented to the guests in turn, each one, in drinking, slowly revolving the brim between his lips, so that they should not fail to come in contact with the spot on the edge once touched by those of the mighty sovereign. At one such banquet Anna Maria was present. When the cup came to her she retained it. The

color of the glass is a deep brown. With a diamond speedily cut on the smooth surface, in ornamental letters:

“Viglius Zuichemius.

Al ben ik duister, myn naam geeft luister.”\*

At an early age she gave indication of great musical talent. The rudiments of the art she mastered with much ease, and little practice was needed for her to attain great proficiency upon several instruments. As she had been endowed with a very sweet voice, her singing, in which she accompanied herself with much skill, afforded a delightful entertainment to her friends. Ewald declares that she also excelled in dancing, but the statement is to be received with caution, in view of the fact that the discipline in the Van Schurman family, which was conducted upon the strictest pietistic principles, would scarcely have allowed the practice of so vain an amusement.

When Anna Maria had grown to be a young lady, the influence which she exerted upon her companions was very great. The daughters of the noblest houses sought her friendship and sought to gain distinction in at least one of the many accomplishments in all of which she stood pre-eminent. The middle of the seventeenth century was characterized by strange efforts at the deification of women. Not only such men as Vondel, Cats, Marot and Lydius sang the praises of their heroines who not infrequently were mentioned by name, and whose physical charms and mental attainments they celebrated in smooth and elegant verse, but a host of poetic Don Quixotes besides, lifted their Dulcineas to the skies and made the beauty-spots, the tresses, the shoes, the waist-ribbon of Chloë, Delia, Corinna and Rosalba the themes of their stilted effusions. Poems, which Anna Maria was the subject, from the pens of the most gifted of her countrymen, and others, composed by French, Italian and German authors of repute, fluttered around her as numerous as snowflakes. Language seemed inadequate to give expression to the high opinion which her admirers entertained

\* Although my hue is dark, my name emits a spark.

in regard to her. In her own land they named her “another Pallas,” “the tenth Muse,” “the most, perfect of all women,” “the superlatively gifted one,” “the ornament of her sex.”

“Door ’t Noorden en het Zuid, het Oosten en het West,  
Klonk Anna’s loftrumpet uit het Gemeenebest.” \*

The Germans called her “Schmuck der Welt,” “Tugend Sonne,” “Zeiten-Wunder,” “Musen-Wonne,” “Gottes-Schein,” “Gaben-Zelt.”

“Ist irgendwo ein mann Der eine Schurmanninn sich gleich erweisen Kan?”

A scholar of one city would write to his learned friend in another city, “the peerless Anna, the superb Schurman, the high-souled lady of Utrecht is now here.” When she visited Dordrecht it was said that “the waves of the Merwe, as it flowed by the city which it was aware contained for the time so great a treasure, proudly lifted their crests.” Indeed, whether at home or a guest elsewhere, she was constantly waited on by the great lights of the literary world, by eminent divines, and by princes who came to her to lay at her feet the tribute of their respect. Two or three instances of this kind are reserved until a statement, however insufficient, has been made concerning her amazing learning, after which they will be appreciated all the more.

As a linguist this wonderful woman carried off the palm not only from those who could lay the best claim to the culture that distinguishes refined society, but even from the most learned men of her day, at home and abroad. The French language was indeed that of the Court, the salon and diplomacy, still, a thorough knowledge of its structure and literature was rare in the Netherlands notwithstanding their contiguity to France. Anna Maria, however, possessed it. Having mastered the principles of the language when she was only seven years of age, she speedily made herself familiar with its vocab-

\* “Forth from her native land, to earth’s remotest bounds,  
Fame’s clarion trump the praise of gifted Anna sounds.”

ulary, and thenceforth read with the greatest ease the most abstruse works composed in that tongue. She learned to speak the language with absolute purity, and her correspondence in it with French savants was so elegant that Claude Saumais gave it unstinted praise, and Balsac, held in high esteem as writer of prose, declared that in French composition she surpassed himself. "Je croiray," he wrote, "encore estre trop honoré de ce temperament que j'apporte à mon honneur. Il y a de la gloire à estre si près d'une si excellente personne, et quelque façon qu'on y puisse estre, et dans une comparaison comme celle-là, le desavantage mesme est obligeant." During her intimacy with Labadie she employed this language constantly. In 1631 she wrote a work on it. An anonymous translation of Honore d'Urf's romance "*Astrea*," which Le fontaine read and re-read even to his old age, and which Jean Jaques Rousseau greatly praised, was attributed to her. She disclaimed it, however, in a Latin poem. Besides her familiarity with the French language, she was able to converse fluently in German, English, Spanish and Italian, and to maintain an extensive correspondence in these several languages.

In those days, much more so than at present, the educated woman applied herself to the study of Latin. Already when still a young child, Anna Maria, by correcting the errors which her brothers made in their Latin exercises, gave strong indications of her aptitude for the acquisition of this tongue of the learned. Her father, who seems to have been a man very careful of the moral interests of his children, put her on her guard in reference to her selection from the Roman poets lest her pure mind should be contaminated by the licentious sentiments with which some of their pages are stained. Hence she confined herself, among the poets, to Virgil whose works she never ceased to study. The prose works of Seneca, Cicero the Plinii, Livius, Tacitus, Suetonius and Ammianus were read by her, and the productions of these master-minds among the ancients she thoroughly digested. Next she took up the writings of the Latin Fathers. Their homilies, commentaries and

discussions engaged her attention even to the very last of her long life. She became so familiar with them that not only did she obtain a thorough acquaintance with the subjects about which each wrote, and with his peculiar manner of treating them, but she also held in her memory long passages, and even entire chapters, which she was never at a loss to adduce, and to repeat, in the original, in support of any points she happened to make in an argument. She spoke and wrote Latin with such ease and purity that she was regarded as surpassing in this respect even Heinsius, the learned Professor of botany at the University of Leyden.

It was not long before she added to her knowledge of the Latin language that of the Greek. Her instructor in the latter, as also in Hebrew, was the celebrated Voetius. He was a prominent scholastic, a severe Calvinist, an inveterate enemy of all Sabbath-breakers, a strong opponent of Remonstrants, Papists and Philosophers, an implacable foe, for their opinions' sake, of Cocceius, Arminius, Des Cartes and Maresius. He was a great friend of Teellinck whom he named "a second, but a reformed, Thomas à Kempis," of Brakel, the author of "Reasonable Religion," and of Amesius, who was the first to teach, in the Netherlands, the important subject of practical theology as distinguished from the merely speculative. Voetius had been a pastor, for twenty-seven years, in three several charges, when he was called to the chair of theology in Utrecht, which he occupied for forty-two years. His character has been summed up in the brief sentence that "he was zealous like Paul, impetuous like Peter and pious like John." His residence was not far from that of Anna Maria, who, in full agreement with his doctrinal views and his opinion concerning the essential nature of a true Christian life, held him in boundless honor and esteem. Although later in life, as will be seen, she became estranged from him, yet it must be admitted that at this time she allowed him to acquire a dominant influence upon her in the development and the outworking of the piety the principles of which had early been instilled into her heart through

the conscientious and careful training given her by her parents.

In the study of Greek Anna Maria quickly outstripped this teacher. She carefully read the works of Herodotus, Xenophon, Thucydides, Polybius and Plutarch. In Latin poems she committed to memory. Parts of the noblest Greek tragedies she translated into graceful Dutch verse. Cicero, Demosthenes and Isocrates furnished her valued mental pabulum. The volumes of Plato and Aristotle, which she prized as the Holy Scripture, were her constant companions. The profound insight which she gained into the principles, the structure and the expressiveness of the language of ancient Greece made her an exceedingly successful interpreter of the New Testament. Her exegesis of difficult passages was so highly esteemed that learned divines did not consider it beneath them, even in an advanced age, to consult the young lady in regard to the meaning of a text, in so far as that might be ascertained through a just conception of the significance of the language in which it is clothed. Together with the New Testament she read, in the original, the numerous Greek Fathers, and their works accumulated in her wonderful mind such a wisdom that even Vossius, Budaeus and Scaliger were struck with an amazement which they could not find words to express. Only a few results of her Greek studies are now extant. She composed a Greek philological dictionary, arranged upon the plan of the *Lexicon Philologicum* of Matthias Martin. She wrote many notes on the Greek Classics and the New Testament which were prepared by her. Among her commentaries on the New Testament the Volume was that on the Epistle to the Romans, of which Frederic Mayer, a scholarly Lutheran pastor, and the superior visitor over the Pommeranian congregations, became the successor. Letters in the Greek language, addressed by Anne Machin, a learned English lady, to John Van Bever, a scholarly physician of Dordrecht and her intimate friend, to the French savant Salmasius, and to Milesius, Archbishop of Ephesus, are still in existence.

Everard Van der Hooght, minister at Nieuwendam, founded a collegiate school for the purpose of affording cultured young women, like Juliana Morell, Louise Sarazin, Henriette Frisius and others, who desired to read the Old Testament in the original, the facility of studying Hebrew under the best scholars in that language. It is scarcely necessary to observe that since Anna Maria had made such extensive attainments in Greek theological literature, she was not content to remain ignorant of the tongue in which the Old Testament was first presented to mankind. Long before Van der Hooght established his school, she knew the Hebrew language as no Dutch woman ever acquired it, before or since, having gained for herself, on the ground of her knowledge of it and cognate languages like the Arabic, the Syriac and the Chaldee, the title of D. S. L. (doctor of sacred literature). The Hebrew language especially she regarded with great affection, because it was to her "*la langue sainte*," and to the thorough study of it she devoted much of her time. The estimate she placed upon it may be inferred from a remarkable opinion which she expressed in a letter to Gournay: "Quand à ce que vous avez opinion que je m'amuse trop à l'étude des langues, je vous puis assurer que je n'y contribue que les heures de mon loisir, quelquefois après d'assez longs intervalles; si seulement vous me permettez d'excepter la langue sainte, car outre quelle a pour sujet la parole de Dieu, qui doit estre le premier objet de nos pensées et qu'il n'y a point de version qui nous exprime si bien la naïveté et l'emphase de ces S. mystères, elle a des proprietez et des ornemens qui ne peuvent estre egalez par toutes les élégances ni de la Grecque ni de la Latine. Ce que dit S. Hierome, 'apprenous ces choses en terre, dont la science perseverera avecque nous jusque aux cieuz,' se peut fort bien appliquer à l'Hebreu, dont l'usage selon le sentiment de plusieurs scavans durera jusques dans l'autre vie." Though going thus far in her admiration of the Hebrew, she could not adopt the opinions of Van der Hooght and his pupils, that a divine authority pertains to the vowel points; that God spoke in Hebrew to our first parents whom he had

created with a knowledge of it; that, as God had given to the world this language in its perfection, he had preserved it in its purity. She corresponded in Hebrew with Dorothea Moor, a learned English lady, and, in her country, with André Rivet. The latter was a professor of theology at Leyden, and since 1632 was the tutor of Prince William, the son of Frederick Henry. In consequence of his relation to the family of the stadtholder, his residence was at the Hague. Just before his death, which occurred at Breda in 1651, he directed his son to present to Anna Maria Van Schurman, as a mark of his esteem for her, his copy of the Hebrew Bible without points.

The Arabic works which she studied were the "Historia Arabica" of Ridericus Ximenes, the Arabic translations of Tabula Cebetis and of Pythagoras' "Aurea Carmina," the "Compendium Historicum" of Warnerus and "Locman's Fables." She prepared annotations in Arabic on the Koran. Letters in that language were exchanged between herself and her devoted friend John Van Beverwyck, to whose daughter she presented a Greek Testament, inscribed by herself, which is still carefully preserved.

With the aid of the "Institutiones Turcicae" of Hieronymus Megiserus, she acquired the Turkish language, and, after studying Syriac with the help of the "Gymnasium Syriacum" of Crinesius, she could read with ease the Syriac version of the New Testament. The "Rudimenta Linguae Persicae," published in 1639 by Louis de Dieu, drew her attention to the Persian language, and it was not long before she projected for her own use a grammar of that difficult form of speech. The Ethiopic language was next added to her already astounding Polyglot lore. In her knowledge of Ethiopic she far outstripped even Scaliger.

Between 1548 and 1667 the results of the studies in that language of a few scholars in Antwerp and Jena had been published, but their work was found to be unsatisfactory, especially the grammar annexed to the Ethiopic New Testament issued in the first-mentioned year, at Rome, by Marianus Victorius. In

1661 Job Ludolf printed a lexicon, which was considered superior to any that had preceded it. When busy with it in 1647, he visited Anna Maria Van Schurman for the purpose of availing himself of her knowledge of Oriental literature. She then showed him an Ethiopic grammar which she had projected for her own use. It was in two volumes, in elegant manuscript,—“de lectione” and “de nomine et verbo.” A romantic incident connected with this visit is to the effect that when the orientalist was prostrated at Utrecht with a severe illness, the learned lady hastened to the bedside of the man whom she honored for his attainments, and continued to show her sympathy with him in his affliction until the crisis of the disease was past.

When it is remembered that Anna Maria acquired this vast linguistic lore before she was eighteen years of age, it will not seem surprising that her fame spread over the whole of Europe, and that in various languages it was remarked and written about her that she was a “female Mithridates;” that there was no nation whose language she could not speak; that there was no country where she might not be as much at home as its own people; that she equaled the best Christian divines in their knowledge of the Bible, the most learned Jew in that of the Talmud, the most intelligent Mahometan in that of the Koran; that there was no woman of ancient or modern history whose name in respect to the splendor of her literary achievement could be repeated by the side of her own.

The possession of a poetic spirit so profound and comprehensive that it can fully appreciate the priceless gems which poets of diverse countries and of different ages have contributed to the rich treasures of poetic literature, joined to the ability to express in fitting language the flights of airy fancy, the workings of the passions, and the play of the various emotions by which the human heart is swayed, has its evidence, on the part of the one so endowed in the creation of similar works of excellence. Nor could this light that shone brightly in Anna Maria Van Schurman remain hidden as under a bushel. She held aloft a burning torch, kindled at the fires of the ancient authors,

with whose immortal works the scholars, scattered over Europe as a result of the capture of Constantinople by the Turks ten centuries before, enriched the world, and the flame was all the brighter for the force which it acquired when fed from such fuel as was furnished by Catsius, Grotius, Heinsius and Barlaeus. The first-mentioned poet, "Father Cäts," as the people affectionately named him whenever they spoke of him, was her earliest and best friend, and it was he who first drew attention to her uncommon talents. When she was fourteen years old, he addressed to her a letter of congratulation and of encouragement, the receipt of which from the pensionary of Holland was an honor which she duly acknowledged in a Latin poem of forty lines. It began with the following complimentary simile:

"Ut cygnum resides perhibent intendere voces,  
Cum zephyri albentes attigit aura sinus;  
Utque avis innumeros modulatur gutture cantus  
Mirans læta novum solis in orbe jubar;  
Sic tua torpentem laxavit Epistola venam  
Pectus ubi afflavit suada diserta meum."

The poet reciprocated by dedicating to her, in a separate poem, a volume of his collected works. It was said, after the death of his wife, that he sought Anna Maria's hand in marriage. But he himself touchingly declared the groundlessness of this report in one of his verses:

"Myn lieve wederhelft is van my wech genomen,  
En in haar droevig graf  
Daer leg ick alle drift tot echte banden af." \*

When he died, in 1671, the gifted lady, who then was within a few years of her departure, gave expression to her sincere grief at the loss of her friend, in an elegy of great merit.

The death of the celebrated Polyander was the occasion of her second Latin poem. It opens with the inquiry—

"Fortunate senex, quondam dum vita manebat  
Quæ sors non votis risit amica tuis?"

\* Ah me! to the cold tomb my spouse I must resign;  
Ne'er shall to wedded life my heart again incline.

**The** publication of Rivet's arguments against Mariolatry was honored with the composition of her third poem in that language :

" Omnia sacrilegus tandem pervaserat error  
Et jam Roma potens terram miscebat Olympo."

After the three thus particularly alluded to, her Latin poems were numerous, upon various themes,—the deeds of heroes ; the praise of scholars ; the poets of earlier ages ; the honor of apostles, prophets and martyrs ; the glory of renowned contemporaries. Many of her works in this tongue, which were collected in a volume and published under the title of "Opuscula," were dedicated to distinguished individuals, such as Heinsius, Voetius, Beverwyck, Elizabeth, princess of Bohemia, Henriette, Queen of Charles I. of England, Anna, Queen of Louis XIII. of France, Richelieu and Queen Christina of Sweden. Special mention should be made of the Latin poem which she wrote in Commemoration of the founding of the University of Utrecht. This event of literary interest occurred on March 16, 1636. The civic dignitaries of the city and its chief citizens accompanied the professors, at the head of whom was Bernardus Schotanus, the Rector Magnificus, in a grand procession toward the Cathedral, where Voetius preached a sermon from Luke ii. 46. The morning of that day broke lowering and gloomy, but just as the procession started upon its way, the clouds broke, and through the rift the sun threw a bright ray upon the scene. From that moment until its setting it remained unobscured. This was regarded as a promise of prosperity for the new institution of learning. Anna Maria seized upon the suggestion and elaborated it in her poem, which closed with the lines :

" Salve, O spes populi, generis melioris origo,  
Cui sol institutæ lumina prima dedit;  
Salvo iterum athonitis lux orta novissima seclis;  
Ne sol justitiæ vergat ad ima tibi."

Her French poems were regarded as models of glowing sentiment and beautiful style. The marriage of Utricia Ogle, the

daughter of an English colonel, to a prominent citizen of Utrecht, created considerable excitement in the fashionable circles of the day. The young couple immediately set up their household in the city of the groom's residence, and their arrival there was greeted by the poetasters in verses of considerable length and varying merit. Anna Maria contributed her share in a French poem, in which, whatever might be its literary excellence, she carried extravagant compliment beyond the extreme of flattery. This is surprising in view of the fact that afterward she did not admit the bride, who was of a gay disposition and fond of vain amusements, to an intimate association with her.

She composed and published many fine poems in her native language. The majority of these belong to the domain of sacred literature. In 1683 appeared the second edition of her versified translations of the French hymns which were used by the Labadists at their public worship in Wiewerd. With this edition was bound up her elaborate poem on "Reflections concerning the future of Christ's Kingdom." It is a production of beautiful diction and full of rich religious thought. In 1782, long after her death, a volume of her poems was published at Groningen. It contained, among others, a long and masterly production, entitled "The Three First Chapters of Genesis Amplified," and another of equal excellence on "The Spiritual Marriage between Christ and Believers." As many of the poems in this volume were composed when the talented authoress was still young, there is some ground for the rapturous exclamation of a French writer :

" Quel sera le midy de cest illustre dame,  
Dont l'orient ainsy tout l'univers inflame ?

## VIII.

### NOTICES OF NEW BOOKS.

**CHURCH AND STATE IN THE UNITED STATES; OR, THE AMERICAN IDEA OF RELIGIOUS LIBERTY AND ITS PRACTICAL EFFECTS WITH OFFICIAL DOCUMENTS.** By Philip Schaff, D.D., LL.D., Professor of Church History in the Union Theological Seminary at New York. Reprinted from the Papers of the American Historical Association, Vol. II., No. 4. New York: Charles Scribner's Sons. 1888. Price, \$1.50.

This Manual of 160 large-sized pages should have a wide circulation. Especially should it be in the library of every minister of the gospel. It presents clearly and succinctly the American theory of Church and State, and makes this theory still better understood by comparing it with, and distinguishing it from, *five* other and different theories that have prevailed in history. The fifth theory the writer enumerates is the infidel and red-republican theory of religious freedom, which was tried in the first Revolution of France, and which is even now advocated by the "Liberal League," whose program was published in their organ, *The Index*, January 4, 1873, and by anarchists generally.

It is a great mistake, as the author shows, to suppose that because our National Constitution guarantees religious freedom equally to all, when it says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," therefore ours is an infidel nation, or even that it is neutral in relation to religion. For while the National Government can frame no law on the subject of religion, yet it does not forbid the State governments framing such laws, provided they do not prohibit religious freedom. The separate States have laws that recognize and protect Christianity, and the highest courts have decided that Christianity is a part of the common law in this country. The public and official recognition of Christianity as the religion of the people of this nation, appears, in the religious oath administered in our courts of justice, in official acts of presidents, in the exemption of church property from taxation, in the appointment of chaplains, in protecting the Christian theory of marriage, in Sunday laws, and in allowing the reading of the Bible, the singing of a hymn, and the recital of the Lord's Prayer, or some other prayer, as the opening

exercises in our public schools, permitted at least and practiced in a majority of the schools of the country.

Dr. Schaff very satisfactorily meets the charge of Political Atheism brought against our National Constitution by many good Christian people, and particularly by a "National Association to secure certain religious amendments to the Constitution," formed during our Civil War, on the ground that that document does not formally and explicitly recognize God, Christ, and the Bible.

If our National Constitution is not substantially Christian in its general spirit, it would not render it so by inserting the name of Christ in its preamble; and if it is, then there is no need of stating it in so many words.

The book gives the status on this subject of all the nations of Europe, and in the conclusion a number of valuable and important documents, among which are decisions of supreme courts, etc. We know of no work in which so much information on this great subject is gathered up in so brief a space.

The subject is one of the greatest importance for the Church, the State, and for our American civilization. In one sense the question of Church and State in this country is settled, and as such we may study and understand it. In another sense it is still in process of settlement. There is not an absolute separation of the two in our system of government, but each is left free in its own sphere. As our civilization develops in history the number of points on which they come together will, undoubtedly, increase. What we need to watch with great care is, that this relative independence shall be maintained, so that neither shall encroach on the rights and prerogatives of the other.

The hand and mind of a master workman are readily discernible in this Manual. Dr. Schaff stands *facile princeps* among American church-historians, and a peer among the greatest in all lands. We in the Reformed Church may be proud that he laid the foundation of his great success as a church-historian in our humble seminary, in which he taught, with a few brief interruptions, for twenty years, 1843-1863.

T. G. A.

IS THERE SALVATION AFTER DEATH? A Treatise on the Gospel in the Intermediate State. By E. D. Morris, D.D., LL.D., Lane Theological Seminary. Second Edition. A. C. Armstrong & Son, 714 Broadway, New York 1887. Price, \$1.25.

The question considered in this treatise is one of special interest at this time. In the discussion of it Dr. Morris has aimed "to supply such answers as the testimonies of Scripture, the witness of Christian symbolism, the evidences drawn from Christian theology, and the tests of religious experience may combine to furnish." This he has endeavored to do in six distinct chapters, which, together with an index of topics and references, make up the contents of the volume. The first chapter is introductory, and in it the question is

ted. The remaining chapters treat in the order here given of the testimony of particular Scriptures, of the general testimony of Scripture, and of the witness, respectively, of Christian symbolism, Christian theology, and of Christian experience.

The conclusion arrived at in the discussion is that the question propounded in the title of the book must be answered in the negative. The work throughout gives evidence of superior scholarship and presents much matter for serious consideration. Many of the arguments on which the conclusion is made to rest are, however, far from convincing. Much of the reasoning of the volume, indeed, strikes us as inconclusive, and, in some cases, we feel, it might be met with as much force against the views advocated as against those which it is sought to refute.

The statement of the question in the introductory chapter is especially vague and confusing. Moreover, the doctrinal position of those who differ from the author is by no means always correctly given. Thus, for instance, great injustice is done to Martensen by presenting him as inclining to what is termed "the spontaneous or evolutionary theory, affirming that (during the intermediate life) evolutionary changes will occur chiefly through the action of forces inherent in the soul itself." No one, we are assured, who will carefully study the treatise on Christian Dogmatics of the eminent Danish theologian and bishop, can fail to be convinced that his teaching regarding the point in question, is not at all correctly set forth. The views of others are also presented in a way that is calculated to mislead those who are not conversant with them.

In the two chapters which are devoted to the consideration of the testimonies of the Scriptures, the arguments of opponents are by no means always fairly met and answered, and sometimes even the very point of their reasoning is entirely missed. The interpretations given of certain Scripture passages bearing on the question in dispute are also very unsatisfactory. This portion of the volume which ought to be the strongest, in many respects, appears to us to be the weakest.

In the chapter on the witness of Christian symbolism, the author clearly proves that "the dogma of a salvation after death, to be secured through the offering of Christ and the proclamation of the Gospel in His name to infants and imbecile persons, to the heathen nations, to all who have not adequately heard of the Redeemer in this life, is one which has gained recognition in no creed of Christendom, from the earliest ages down to our own time." We doubt, however, whether he is justified in the further assertion that "to introduce this dogma into the accepted creeds of Christendom would require not only a reconstruction of these creeds at many vital points, but in fact an abandonment or extensive modification of some of their most essential doctrines." We fail also to be convinced by the arguments of the last two chapters that the dogma

opposed is "an opinion not merely erroneous and illusive in itself, but also deleterious whenever carried into practice." On the contrary, we think, there is reason for believing that the view that there may be actual salvation apart from an actual knowledge and appropriation of Christ and His benefits will in the end prove more detrimental to home evangelization and missionary zeal than at least some forms of the dogma so strenuously opposed. The truth we are inclined to think lies not entirely with either party to the controversy. Discussion, however, in the end will no doubt bring it to view, and lead to a real advance in eschatological doctrine.

Notwithstanding the defects of the volume before us we would commend it to our readers as worthy of careful study, and as a help to the final solution of the question discussed in its pages.

**THE HUMILIATION OF CHRIST** in its Physical, Ethical and Official Aspects. The Sixth Series of the Cunningham Lectures. By Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Author of "The Parabolic Teaching of Christ," "Miraculous Element in the Gospel," etc., etc. Second Edition, Revised and Enlarged. New York: A. C. Armstrong & Son, 714 Broadway. 1887. Price, \$2.50.

This is one of the most valuable of recent theological publications, and it was very favorably received by scholars on its first appearance. This second edition presents it in an improved form, and contains seven lectures which treat, respectively, of Christological Axioms, the Patristic Christology, the Lutheran and Reformed Christologies, the Modern Kenotic Theories, Modern Humanistic Theories of Christ's Person, Christ the Subject of Temptation and Moral Development, and the Humiliation of Christ in its Official Aspects. In addition to these lectures the volume also contains an extended appendix, replete with valuable notes relating to the various subjects discussed in the different lectures, together with an index of topics.

All the lectures are written in a clear and vigorous style, and on every page give evidence of the thorough scholarship of their author. The subjects considered are among the most important that have ever claimed the attention of man. In their treatment Dr. Bruce shows himself truly in sympathy with modern religious thought, while maintaining solidarity with all that is best in the theology of the past. The work should find a place in every minister's library, and it will amply repay careful study on the part of all who would attain clearer views concerning the person and work of the Redeemer. It gives just such information as every student of theology should possess, and gives it in a manner most suggestive and luminous.

**ROMANISM AND THE REFORMATION FROM THE STANDPOINT OF PROPHECY.** By H. Grattan Guinness, F.R.G.S., Author of "Light for the Last Days," "The Approaching End of the Age," etc. New York: A. C. Armstrong & Son, 714 Broadway. 1887. Price, \$1.50.

This volume is made up of eight lectures delivered by its author under the auspices of the Protestant Educational Institute, at Exeter Hall, in the spring of last year. The object of the work is to show "that the Bible gives no uncertain sound as to Romanism, and that those who will be guided by its teaching must shun an apostasy in which the sorest judgments are denounced." The first two lectures treat of "The Daniel Foreview of Romanism," the third of "Paul's Foreview of Romanism," and the fourth of "John's Foreview of Romanism." The fifth, sixth and seventh lectures are devoted to the consideration of "The Interpretation and Use of these prophecies in Pre-Reformation Times," "in Reformation Times," and "in Post-Reformation Times." The concluding lecture treats of the "Double Foreview of the Reformation." All the lectures are written in a clear and attractive style, and are designed to show that the chief characteristics and events of Romanism and the Reformation are plainly foretold in the prophecies of the Old and the New Testament, and that in the Papacy we have the veritable Man of Sin, the Anti-Christ. As we cannot accept the author's theory of prophecy, we cannot accept his interpretation of the various prophecies to which he calls attention and which he seeks to unfold. The book will be found interesting reading of its kind, but of no great value, though it must be confessed the author makes some striking points.

**THE GIST OF IT: A Philosophy of Human Life.** By Rev. Thomas E. Barr, B.A. With an Introductory Note by Rev. D. S. Gregory, D.D., Ex-President of Lake Forest University. New York: A. C. Armstrong & Son, 714 Broadway. 1887. Price, \$1.50.

The purpose of this book is to set forth in a clear and logical manner the different factors that enter into the great problem of human life, and to show that this problem finds its proper solution only in Christianity. In the preface we are informed that it "originated primarily in the author's efforts to find for himself sure footing in the shifting, conflicting phases of modern thought, and determine a satisfactory explanation and scheme of life-activity." Its publication is due to the suggestion of numerous friends, and to the hope that it will prove helpful to others in the true solution of the various important questions relating to the nature and purpose of their existence.

The work itself is made up of two complementary parts. Part first treats of "The Facts of Life." In it the following five questions are discussed in as many distinct chapters: What am I? Where am I? Whence am I? Whither am I going? and, What is my relation to my situation, my origin, my future? The second part is devoted to "The Interpretation of the Facts," and consists

of three chapters. In the first chapter of this part the fundamental requisites of a proper interpretation are discussed; in the second chapter pleasure, wealth, fame, power, and self-secured culture are considered as proposed schemes of life-employment, and their insufficiency pointed out; while in the third chapter it is shown that only in Christianity are all the requisites to a true solution of the life-problem found. In an appendix the logic of the Theistic Argument is presented and discussed.

From the character of the contents of the book, as just given, it will be seen that it covers a broad field of discussion, and deals with many very important questions. The argument, as a whole, however, will, nevertheless, be found connected and well-sustained. The style of the author is clear, and his thoughts are vigorous and suggestive. The work is especially suited to supply the wants of young people, but will also prove serviceable to those advanced in life. Scholars as well as students may gather wisdom from its contents. A careful study of it can scarcely fail to dispel many of the shadows of skepticism and to strengthen faith in God, as revealed in the person of Christ, by whom and for whom all things were created and who is the head of the body, the Church.

**CRITICAL AND EXEGETICAL HANDBOOK TO THE GOSPELS OF JAMES, PETER, JOHN AND JUDE.** By Joh. Ed. Huth, Th.D., Pastor at Wittenförden bei Schwerin. Translated from the Third Edition of the German by Rev. Paton J. Gloag, D.D., D. B. Croom, M.A. and Rev. Clarke H. Irwin, M.A. With a Preface and Supplementary Note to the American Edition by Timothy Dwight, President of Yale University. New York: Funk & Wagnalls, Publishers, 18 and 20 Astor Place. 1888. Price, \$3.00.

We have, heretofore, called attention to the superior merits of Meyer's Great Commentary on the New Testament, of which this volume forms a part. The same excellencies that characterized the preceding volumes are found in this also. The supplementary notes of Dr. Dwight add greatly to its value. Messrs. Funk & Wagnall's Edition of Meyer's Commentary is now complete, and the eleven volumes of which it consists should have a place in every minister's library.

**A DICTIONARY OF CHRISTIAN BIOGRAPHY, LITERATURE, SECTARIANISM and Doctrines; during the First Eight Centuries.** Being a continuation of "The Dictionary of the Bible." Edited by William Smith, D.C.L., LL.D. and Henry Wace, D.D., Prebendary of St. Paul's; Principal of King's College, London; Preacher at Lincoln's Inn; Hon. Chaplain to the Queen and Chaplain to the Archbishop of Canterbury. Vol. IV., No. 7. London: John Murray, Albemarle Street. 1887. Price, \$6.00.

With this volume this great work becomes complete. The amount of information given in the four volumes of which it consists is very great. It is, indeed, a complete collection of materials for the History of the Christian Church, from the time of the Apostles to the age of Charlemagne, in every branch excepting that of Christian Antiquities, which the authors have treated in a separate work. Many of the articles in the volume before us will be found of great interest and value.

# THE REFORMED QUARTERLY REVIEW

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## I.

### CRITICISM ON THE MODERN PULPIT.

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To avoid misconception in regard to what may follow, we are anxious, in the outset, to avow the highest appreciation of criticism, as also to disclaim any wish to exempt the pulpit therefrom. Nothing will be said in disparagement of criticism; rather, we are anxious to concede that its function is most noble. There can be no question of its eminent place among the agencies by which, in this imperfect world, things are properly distinguished; by which shams are brought to light and put to grief; by which, in all the various fields of activity—in literature and art; in professional and ordinary life, the spurious and hurtful are stripped of disguises, the genuine and deserving cleared of suspicion, and, if slowly, yet certainly adjusted to their final place in the recognition and approval of mankind. It is, indeed, the winnowing-fan which drives away the chaff, and leaves the golden grain; the crucible in which the crude ores of human thought and human work are so melted down, that whatever in them is worthy to live may free itself

from that which deserves to perish. Nor have we, as intimated, any wish to ask for the pulpit immunity from criticism. There is, indeed, a sense in which it is exempt. The great truths which it is appointed to teach, the ends at which it must supremely aim, the power on which it must, at last, rely for their accomplishment,—in their nature, these are matters over which human judgment has no jurisdiction. In all, however, that pertains to the human side of preaching, the measure in which it inculcates the truth divinely given it to voice, the fidelity with which it follows its supreme purpose, the tenacity with which it cleaves to the power on which its effectiveness depends, the awkwardness or skill with which it handles the treasures of the kingdom,—in these and other respects the pulpit is just as liable to answer at the bar of criticism as any other agency that men employ. And it is quite as much the part of wisdom in the pulpit to profit by timely and judicious animadversion, as it is the part of duty to rebuke the temerity which dares to sit in judgment on those divine facts with which it has no liberty to meddle.

As regards the pulpit, then, criticism may be at fault in two ways: It may assume to judge where it has no jurisdiction, or may judge unfairly where it has. In the former case, it is simply impertinent; in the latter, it may justly claim that those who think its strictures injudicious, shall, on grounds of reason, make them so appear.

No one familiar with prevalent opinion touching the matter now in hand will think it exaggeration to say that there is a widespread faulting of the modern pulpit. From the platform and the press there is much accusing of it for short-comings of almost every kind. Censure flows from tongue and pen; the air is heavy with carping and complaint; and, though it is less the fashion now than formerly to assail religion and its institutions openly, there are not wanting those who flippantly pronounce preaching the institute of an antiquated superstition, which the race, having advanced to that manhood in which childish things are put away, refuses longer to revere; that it

effete and spent; that culture is the true, divine ministry fitted to interpret the wants of modern society, and to supply needs, with a perfection which the pulpit fails immensely to approach.

Now, whatever there may be in these views to lament, there is nothing certainly to fear. The pulpit is too firmly set to be shaken by such blasts. That yearning of our nature which nothing but the gospel is able to appease, that superiority of Christian nations so demonstrably the fruit of those eternal truths which it is the special office of the pulpit to proclaim, not merely refute these charges and pretensions, but vindicate its claim to pre-eminence among the agencies of good. Reposing on so stable a foundation—the witness of history to its elevating power, and the witness of our own nature to the insufficiency of all besides the truth it teaches to satisfy our infinite desires—the pulpit will not be overthrown by the wildest shock of infidel assault.

But there is a faulting of the pulpit not to be so quickly put aside. Unreasonable, no doubt, much of it is; yet, as being the offspring of professed and, to some extent, of sincere concern to invest preaching with increased attractiveness and power, it deserves to be considered.

What, then, are the allegations made against the modern pulpit? None, perhaps, is oftener made than its lack of independence. On every hand this charge is coming out in insinuation or assertion. The pulpit, say its critics, is truckling and obsequious; is unduly sensitive to popular opinion; has lost the olden courage to give out in bold assertion the great truths which alone are mighty to rouse, and kindle and control.

A famous lecturer, some time since, was at special pains to institute a comparison of the pulpit, the press and the platform in respect to their fidelity in advocating the truth. In that easy, *ex cathedra* style so familiar to the platform, he put the case, in substance, thus: That the press is so servile to its party, or, if neutral, is so considerate of its purse, and the

pulpit is so regardful of the pew, that unpopular truth is little likely to receive from either of them impartial exhibition or defense; that editors and preachers are under pressure not to say what would hurt their occupation, or even, it might happen, to take away their bread; that, however truth may suffer at their hands, it must be trimmed and toned to suit the liking of the audience for whom it is prepared; that, compared with these, the platform occupies a vantage ground of independence, that, having nothing to ask nor anything to fear, it can be entirely honest in the utterance of conviction.

Were the subject less grave, we could afford to smile at the conceit which could talk thus to people of sense. It is, indeed, to be confessed that truth is liable to suffer from the pressure of popular opinion on those who undertake to give it voice; but certainly it is not obvious to the ordinary mind how the platform happens to be less affected by this pressure than the pulpit or the press. Lecturers are, indeed, somewhat noted for liberal views of compensation. As a rule, the worthiest cause must fee them well, or do without their service. Many a preacher toils a year for less than they demand for the service of a week. In their case, no less than in the case of preachers and writers for the press, compensation follows popularity; and, as with them, compensation involves a direct tax, they of all expounders of truth must have a care to conciliate and please. Preachers and editors can better afford than they to be fearless and outspoken in the inculcation and defense of unpalatable truths. Men who ask, and by pleasing, contrive to get, a hundred dollars for an hour's talk, and then set up to be the untrammelled advocates of truth, must, to say the least, be deeply stricken with professional conceit.

But this charge of timidity and truckling, as against the pulpit, is not always thus boldly put, nor is it left to rest on mere arbitrary affirmation. Some of the most trenchant penmen in modern literature have, in notable instances, employed the skill to render this charge plausible. The *Bondage of the Pulpit* was, a few years since, the subject of two elaborate

papers in one of the leading Monthlies of the country. Their object was to make it clear that the modern pulpit fails in courageous utterance, deals too little in rebuke, is deficient in that quality of modern daring which has marked the pulpit in all the golden eras of its power. Whoever wishes may see a reply in the same Monthly (Scribner's) no less trenchant than the charge. I propose to treat it in another way.

It is not well to hide from ourselves the fact—for such it surely is—that there are in modern times peculiar solicitations to pulpit dereliction, as regards a fearless proclamation of the truth. It is to be confessed that the refinement now so commonly diffused and the elegance and luxury to which our social life has come, do, in a real sense, test the courage of the preacher. He can but feel that the doctrines of the cross, faithfully proclaimed, are apt to be unwelcome; that, to declare the nothingness in God's sight of all merely human advantages; that, to show the moral and refined that, without the grace of Christ, they will be undone, is to risk offense. Nor may it be concealed that dereliction here is fatal to effective preaching. If the preacher handle truth deceitfully, keeping back a part or smothering its force in softly-sounding platitudes, he takes away its power, not perhaps to please, but certainly to stir the conscience and convert the soul. But has the pulpit failed under this testing? Has it been untrue to its divine commission? Is the preaching of the present, to any wide extent, a deceitful handling, a partial presentation, or mere human dilution, of the word of God? The peculiar influences of modern times may, indeed, have inspired the pulpit with carefulness to avoid offense, and to awaken hearers to a pleased attention and receptive disposition; but the instances are rare and exceptional in which this is done at sacrifice of faithfulness. And has not this carefulness the highest of all sanctions—the example of Christ Himself? Indeed, the criticism of the papers referred to has, I think, its overwhelming answer in the fact that it quite as much arraigns the ministry of Christ as that of His ambassadors to-day. It exaggerates greatly beyond the

practice of Christ one undoubted duty of the pulpit, that, namely, of rebuke. As a piece of art, it violates the logical caution, *ne nimis*; is a clear case of *too much*. From asserted short-coming in one particular, it predicates of the pulpit general delinquency—*falsus in uno, falsus in omnibus*. But is the premise true? Let it even be that the pulpit of to-day is considerate, sparing of rebuke; that it does not flash and thunder, is not girt with lightnings, nor swift to scatter bolts, does this fact necessarily, or even fairly, infer cowardice—bondage to the influences with which modern life environs it? May not this considerateness have a worthy inspiration? Is it not wise? Does it not accord with the spirit of the Gospel and the example of Christ? Of preaching, as of other kinds of speaking, the proper object is persuasion. Preachers, therefore, must, to the furthest limit of divine allowance, regard the necessity of conciliating, in Aristotle's word, the *eunoia*, *good will*, of those they would persuade to acceptance of the truth. Moreover, from the spirit of the Gospel, as from the one divinely-perfect model of preaching, it seems impossible to think that, in the ordinary ministrations of the pulpit, conciliation is less imperative than denunciation and rebuke, when occasion calls for these. Not so much, then, to parry this assault as to ascertain in the light of Christ's example the proper place of conciliation in preaching, I would fix attention for a moment on the ministry of Christ.

Passing, with but bare allusion, His attractive way of putting truth, His matchless use of incident and illustration, of comparison, simile and parable, it is obvious to note how patient was His dealing with existing prejudice, how skillful His advance upon the outworks of error, and how complete, for this, was their frequent demolition. Never was there a teacher who had more to overcome. There was universal misconception of His character and work. There was national conceit so excessively intense as to scorn the mere suggestion that others were to share the blessings of His reign. In a word, preconception of immemorial growth bitterly antagonized all that was mos—

vital in His message. To plant truth in a soil thus preoccupied and overgrown, was the hard task that lay before Him. In its prosecution there is a patient tenderness of manner that forces admiration. He does not openly assail these cherished misconceptions. His discourses are not bitter with upbraidings of this arrogant conceit. Knowing that the surest way to vanquish error is to confront it with the truth, He patiently employs all His mastery of illustration to imbue the popular mind with correct ideas of His kingdom. It must not, however, be inferred that this lenient way of treating prejudice, this gentle skill in planting truth, was at any cost of principle. With Him fidelity sacrificed nothing to conciliation. Times came in His ministry, as they likely will in that of all, when nothing was in place but stern rebuke and bold attack. Fain as Jesus was to conciliate, tenderly as He ever treated those whose erroneous views were rather their misfortune than their fault, when He came to deal with those who knowingly perverted truth, whose zeal for righteousness was but a cloak for sin, He was stern, severe, denunciatory—tore the veil from hypocrisy—laid bare disguised iniquities—in tones, as of the elder prophets, uttered woes and doom.

The criticism on which we animadvert is faulty then, not in that it makes rebuke a duty of the pulpit, but in that it makes it so in excessive measure, and then because the pulpit does not measure up in this respect to its unauthorized requirement, charges it with servility and cowardice. Rather should we take for guidance that union of tenderness and severity divinely instanced in the Master; that union of sympathizing tenderness, with care to shun offense, save when truth forbids, and then dealing in rebuke sharply but in love. Fail not to keep in mind that the exacting spirit, which concedes nothing to people's prepossessions; which believes that till it has forced the door, truth will not be able to get in; that the disputatious temper, which takes no counsel of prudence, but, rushing in direct assault against the walls of prejudice, spends its force in hurling bolts, fail not to keep in mind that such temper and

spirit not merely ignore the example of Christ, they war against the plainest principle of human nature. Men are easy to lead, but impossible to drive. Forget not, though, that honesty must be an equal care; that the man who temporizes in the sacred office, who, under any stress of favor or fear, allows the suggestion of possible consequences to modify the message, when truth is at stake, is equally astray from the example of Christ. To set forth the great truths of salvation clearly, impressively, practically, with judicious regard to them that hear, and with beseeching tenderness, trusting all to God, *that*, whether it come in softest flow from sons of consolation, or in loudest peal from sons of thunder, that is to preach as Jesus did.

Another charge against the pulpit of to-day, which is having manifold expression, is a want of liberality; it is too much confined, the critics say, within a narrow circle of doctrines. It is out of reason, they maintain, that a few theological dogmas, familiar from incessant repetition, and for the most part treated with a sameness fatal to the interest they might otherwise inspire, can satisfy an age so much alive as this to questions which take hold of its intellect and heart, and whose treatment by the press, and on the platform, is so hearty, fresh and stirring. Give the pulpit wider scope; allow it freer dealing with the great social and scientific questions which engross the age; let it wake itself from dull and soporific disquisition on its little round of threadbare themes, to the freedom and variety of natural discourse on topics in which people have a present living interest. Such, in the views of these critics, are the cause and the cure of the loudly-bruited ineffectiveness of modern preaching.

There is a show of plausibility in this complaint; and, as it is so attuned to the spirit of the age, no other, it is likely awakens wider sympathy. Now whatever concession must be made to this view, it were certainly of easy proof that it overstates the evil and proposes a delusive remedy. Of dullness in the pulpit—mere perfunctory preaching—there is, it may be

far too much ; yet assuredly the charge of illiberality cannot, in fairness, be preferred against it. It is not a narrow circle of truth with which the pulpit deals. Its themes, in themselves, and in their manifold relations to individual and social life, furnish scope and matter for instruction and persuasion, for argument and eloquence, surpassing all that other themes afford. Nor is it true that their inherent attractiveness has undergone decay. The truth, with which the pulpit has to do, touches human life on every side, and at every stage. Its interest for man is grounded in his nature, his relations, his destiny, and is just as indestructible as these. Indifferent to the claims of spiritual truth as people may become ; much as there may be in the whirl and din of modern life to dull the force of its appeals ; inimical to its effect, as may be the fastidiousness engendered by the culture or pretension of the age, yet people never grow so callous, nor are so much engrossed, as to free themselves entirely from its hold upon them. An advocate within unceasingly asserts its claim, sometimes in tones which startle from the slumber of indifference, and drown the brawling of the world, and stir the soul to feel that its interest in these is supreme and eternal. In spite of all that hinders their impression, the doctrines of the gospel, expounded aright, and faithfully enforced, and quickened by the Spirit, have a power, unshared by other truth, to stir the fountains of emotion, and sway the intellect and heart. If feebleness has come to modern preaching, it is not because the truth it deals with is narrow in its range, or wanting in its interest for men. It is, in fact, untrammelled—may enter any field, take tribute of all truth. Nature and life, science and art, literature in all its forms, may be drawn upon for help in its one great task of setting forth, and pressing home, the truth given of God to save. Only, however, as ministrant to this one supreme purpose can it have to do with these. Questions of mere philosophic or scientific interest, or those which chiefly affect man as a resident of this world, may not, except in rarest instances, be made the matter of preaching. The pulpit has its own

divinely-given themes—themes grander in their meaning than all philosophy has taught; wider in their range than ever science swept; firmer in their hold upon the human heart than all besides in which it has concern.

Another way in which sometimes the pulpit is unfairly dealt with deserves the notice of a word. Both in the talk and in the writings of the times, it is no infrequent practice to fix attention on excesses sometimes appearing in the pulpit, and then to treat these in a way to create the impression that they are representative. On the principle by which, as Virgil says the Trojans judged the Greeks—*ab uno disce omnes*—the faults of individual preachers are so conceived and put as, in effect, to scandalize the body. Flippant talk, or smart writing, on eccentricities sometimes exhibited, expose the pulpit to the wrong and harm of indiscriminate derision.

Any wish to exempt the pulpit from legitimate criticism was, in the outset, disclaimed. It is conceded now, that if, in any case, it becomes fairly amenable to satire, by no means shall that be spared. No more is insisted on than that it be discriminate. The function of satire is no more to be denied than that of other forms of criticism, nor is its service any more disputable. "But satire has its laws; and in these it certainly is included that it must never be absolutely in error, and that it must never be absolutely frivolous. There is a mirth which comports with earnestness and reverence; but there is such a thing as the laughter of paralysis, and what more ghastly than that? Laughter is noble and profitable; but not that of the madman, when he sets the house on fire, or that of the fool, who goes to wedding or funeral with the same mindless grin. The office of satire is to prune the excrescences that will adhere to the best of human things. But it becomes at once of malign influence, if its attacks menace the truth itself, if, in cutting away the excess of foliage, it draws the vital sap from the tree; if, in curing the squint, it cuts out the eye."\*

As regards the pulpit, when satire fails to discriminate ~~the~~

\* Peter Bayne. Christian Life.

faulty from the good, levels its shafts against buffooneries and follies sometimes attaching to it, with no intimation that the practices it pillories are incidental and exceptional, but with the implication rather that they are inherent and normal, it ceases to be legitimate, degenerates into mere ridicule, sinks from the lofty aim of correcting abuses to the low work of traducing the pulpit itself. Of no treatment it receives has the pulpit juster reason to complain, than of that which singles out incidental improprieties, and, under pretense of satirizing these, holds up to obloquy not these only, but, in effect, that too which they disgrace. But is it ever treated thus? No one, I think, familiar with the talk in certain circles, or conversant with certain types of current literature, can feel at liberty, in the largest exercise of charity, to say that treatment of the pulpit, such as I have hinted, is imaginary. Because here and there a pulpit lends itself to practices which are justly open to censure, it is insinuated, sometimes flippantly asserted, that the pulpit as an institution is inclined to fanaticism; that preachers, as a class, are not unwilling to prostitute the throne of their power to such procedures as will gain them popularity. In books which multitudes have read, perchance laughed over, there are elaborate pictures of men in the sacred office so drawn as to be meant for types, which, yet, have nothing like them in the ordinary pulpit; such, for instance, as Bedlow, of Arthur Bonnycastle, by whose manipulations that youth, and so many more, were deluded to believe themselves converted; or Grimshaw, the odious impersonation of illiberality, who stubbornly refused to fellowship with any, no matter how good; whose belief did not perfectly square with his creed, or, from the same hand, later, the picture of the placid Dr. Snow, of Sevenoaks, who solemnly twaddles nonsense, while Belcher carries on his knavery, and Jim Fenton preaches like one inspired. It is impossible not to see in these daubs mere caricatures of the pulpit. We have no word to say of their motive; but the practical effect of such delineations, set as they always are, in bold contrast with the better preaching of men mostly unconverted, cannot otherwise

than be to expose the pulpit to undeserved obloquy. When Charles Dickens pictured Mrs. Jelliby managing committee and, in many ridiculous ways exerting herself with unremitting fussiness to convert people in the "uttermost parts of the earth," her own domestic duties being, meanwhile, utterly ignored, her family left to all the miseries of an unkept house, there was vast titter throughout the English reading world, the smartness of the great limner. None the less, however, the smartness and the laugh, the picture is a hideous deformation. Satire is malignant when that which excites laughter is a mere distortion. Mrs. Jelliby is no real type—is a gross caricature of the tens of thousands throughout the Christian world, who, emulous of Him who went about doing good and neglectful of all duty to home or neighborhood, are devoting time and money and talent to the bettering of the world. That Christian philanthropy which recognizing the brotherhood of man, thrills with aspiration to bless the farthest off, as well as the nearest which, impersonating, as in Isaac Taylor's word it does, the very spirit of Christianity, imparts a peculiar moral glory to the age in which it is having manifestation—Christian philanthropy we instinctively feel—is simply outraged by pictures which libel both its principle and customary practices. When the pulpit is dealt with in a similar way, when morbid idiosyncrasies, anomalies or whimsicalities, sometimes having no exhibition in it, are talked of, or blazoned over pages of description, in a way subtilly to insinuate that these are its normal and characteristic manifestations, there will be laughter in due course; but it is a laughter born of spurious wit. Such caricatures infringe the laws of satire. They are, besides, of a malignant effect, which genuine satire never is. The laughter thus raised is indiscriminate, operates by a subtle process of unconscious attrition to wear away in the public mind that respect for the pulpit to which, on the suffrage of centuries it is entitled and so does more than the most formidable argumentative tactics to abridge its influence and impair its usefulness. A syllogism can be answered, but there is no defense against a sn

The tax of patience to consider other ways in which the pulpit is assailed were, perhaps, unwise. It seems, however, out of place to close without alluding to a feature of the subject of vastly more concern than the amplest refutation of erroneous criticism—how, namely, one may so perform the work to which he thinks himself divinely called, as not, indeed, to silence criticism, but to afford it the least occasion possible for damaging animadversion. The call of God is to preach the gospel. This at once suggests how vital it is that the work of the pulpit be conducted with supreme loyalty to the truth given it to herald. Let the transcendent greatness of these themes be recognized. Let there be no question of the fullness and richness of their interest for man. Notwithstanding all the flippancies of unbelief in regard to their narrowness and poverty, let faith cling to the sure fact that they take hold of man in all his relations, intermingle with all his interests, individual, social, temporal and eternal. Let not the preacher forget that he bears divine commission to trace and press these great truths in all their diverse and ceaseless applications—to pour their light along the thoroughfares of life, to show them in relation to people's every-day pursuits—the things which occupy

“The talk  
That holds with week day man in the hourly walk  
Of the earth's business.”

No pent-up sphere is his who ministers the word of life. Infinite realms he may traverse. The truths he is called of God to voice concern the present life, encompass it on every side, enter all its avenues, assert their influence everywhere—in its seats of power, its marts of trade, its countless occupations, on sea and shore, in youth and age; concern, too, and most of all the life which is to come; grasp the unseen and eternal, light man's way over death's vale and dark river to that blissful land where all we yearn for will be ours. Other truths, how they dwindle by the side of these!—these that wear and spread, filling time and stretching through eternal years. Oh, it seems

a little thing to say that the heralding of such truth to living, dying men is worthy to engage the preacher's best abilities—that no exertion possible to him can be innocently spared. With earnest zeal and melting love and persuasive speech, with all the aids that nature and learning can supply, should he give himself to the enforcement of these all-concerning verities upon his fellow-men.

## II.

### DEVELOPMENT OF THE IDEA OF THE CHURCH.

BY PHILIP SCHAFF, DD., LL.D.

(An advanced chapter from his "History of the Reformation.")

THE Reformation of the sixteenth century and consequent separation from Rome led to a more spiritual and more liberal conception of the church, and to a distinction between the one universal church of the elect children of God of all ages and countries, under the sole headship of Christ, and the several visible church organizations of all nominal Christians. We shall trace here the gradual growth of this distinction.

In the New Testament the term *ἐκκλησία* (a popular assembly, congregation) is used in two senses (when applied to Christians): 1, in the general sense of the whole body of Christian believers (by our Lord Matt. 16: 18); and 2, in a particular sense of a local congregation of Christians (as by our Lord, Matt. 18: 17). We use the equivalent term "church" (from *κυριακόν*, belonging to the Lord) in two additional senses: of a denomination (*e. g.* the Greek, the Roman, the Anglican, the Lutheran Church) and of a church service. The word *ἐκκλησία* occurs only twice in the Gospels (Matthew), but very often in the Acts and Epistles; while the terms "kingdom of God" and "kingdom of heaven" are used very often in the Gospels, but rarely in the other books. This indicates a difference. The kingdom of God precedes the institution of the church, and will outlast it. The kingdom has come, is constantly coming, and will come in glory. It includes the government of God, and all the religious and moral activities of man. The visible church is a training-

school for the kingdom. In many instances the terms may be interchanged, while in others we could not substitute the church for the kingdom without impropriety: *e. g.*, in the phrase "of such is the kingdom of heaven" (Matt. 5: 3; Mark 10: 14); or, "Thy kingdom come" (Matt. 6: 10), or, "the kingdom of God cometh not with observation, . . . the kingdom of God is within you" (Luke 17: 20, 21); or, "to inherit the kingdom" (Matt. 25: 34; 1 Cor. 6: 10; 15: 50; Gal. 5: 21); or, "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." A distinction between nominal and real, or outward and inward, membership of the church, is indicated in the words of our Lord, "Many are called, but few are chosen" (Matt. 22: 14), and by Paul when he speaks of a circumcision of the flesh and a circumcision of the heart (Rom. 2: 28, 29). Here is the germ of the doctrine of the visible and invisible church.

The Apostles' and Nicene Creeds include the holy catholic church and the communion of saints among the articles of faith, and do not limit them by the Greek, Roman, or any other nationality or age. "Catholic" means universal, and is as wide as humanity. It indicates the capacity and aim of the church; but the actualization of this universalness is a process of time, and it will not be completed till the whole world is converted to Christ.

The mediæval schoolmen distinguished three stages in the catholic church as to its locality,—the militant church on earth (*ecclesia militans*), the church of the departed or the sleeping church in purgatory (*ecclesia dormiens*), and the triumphant church in heaven (*ecclesia triumphans*). This classification was retained by Wicliff, Hus, and other forerunners of Protestantism; but the Reformers rejected the intervening purgatorial church, together with prayers for the departed, and included all the pious dead in the church triumphant.

In the militant church on earth, Augustin made an important

distinction between "the true body of Christ" (*corpus Christi verum*), and "the mixed body of Christ" (*corpus Christi mixtum, or simulatum*). He substitutes this for the less suitable designation of a "twofold body of Christ" (*corpus Domini bipartitum*), as taught by Tichonius, the Donatist grammarian (who referred to Cant. 1: 5). These two bodies are in this world externally in one communion, as the good and bad fish are in one net, but they will ultimately be separated. To the true or pure church belong all the elect, and these only, whether already in the catholic church or outside of it, yet predestinated for it. "Many," he says, "who are openly outside, and are called heretics, are better than many good Catholics; for we see what they are to-day; what they shall be to-morrow, we know not; and with God, to whom the future is already present, they already are what they shall be hereafter." On the other hand, hypocrites are in the church, but not of the church.

It should be added, however, that Augustin confined the true church on earth to the limits of the visible, orthodox, catholic body of his day, and excluded all heretics,—Manicheans, Pelagians, Arians, etc.,—and schismatics,—Donatists, etc.,—as long as they remain outside of fellowship with that body. In explaining the article, "the holy church," in his version of the Creed (which omits the epithet "catholic," and the additional clause "the communion of saints"), he says that this surely means "the Catholic Church;" and adds, "Both heretics and schismatics style their congregations churches. But heretics in holding false opinions regarding God do injury to the faith itself; while schismatics, on the other hand, in wicked separations break off from brotherly charity, although they may believe just what we believe. Wherefore, neither do the heretics belong to the Church Catholic, which loves God; nor do the schismatics form a part of the same, inasmuch as it loves the neighbor, and consequently readily forgives the neighbor's sin." It is well known that this great and good man even defended the principle of forcible

coercion of schismatics, on a false interpretation of Luke 14: 23, "Constrain them to come in."

In the ninth century the visible Catholic Church was divided into two rival Catholic churches,—the patriarchal church in the East, and the papal church in the West. The former denied the papal claim of universal jurisdiction and headship, as an anti-Christian usurpation; the latter identified the Church Catholic with the dominion of the papacy, and condemned the Greek Church as schismatical. Hereafter, in Western Christendom, the Holy Catholic Church came to mean the Holy Roman Church.

The tyranny and corruptions of the papacy called forth the vigorous protest of Wiclif, who revived the Augustinian distinction between the true church and the mixed church, but gave it an anti-Roman and anti-papal turn (which Augustin did not). He defined the true church to be the congregation of the predestinated, or elect, who will be ultimately saved. Nobody can become a member of this church except by God's predestination, which is the eternal foundation of the church, and determines its membership. No one who is rejected from eternity (*præscitus*, foreknown, as distinct from *prædestinatus*, fore-ordained) can be a member of this church. He may be in it, but he is not of it. As there is much in the human body which is no part of it, so there may be hypocrites in the church who will finally be removed. There is but one universal church, out of which there is no salvation. The only Head of this church is Christ; for a church with two heads would be a monster. The apostles declared themselves to be servants of this Head. The Pope is only the head of a part of the church militant, and this only if he lives in harmony with the commandments of Christ. This conception of the church excludes all hypocrites and bad members, though they be bishops or popes; and it includes all true Christians, whether Catholics, or schismatics, or heretics. It coincides with the Protestant idea of the invisible church. But Wiclif and Hus denied the certainty of salvation, as taught afterwards by Calvinists, and herein

they agreed with the Catholics; they held that one may be sure of his present state of grace, but that his final salvation depends upon his perseverance, which cannot be known before the end.

Wiclif's view of the true church was literally adopted by the Bohemian Reformer Hus, who depended for his theology on the English Reformer much more than was formerly known.

From Hus it passed to Luther, Zwingli, and Calvin, who agreed in denying the claims of the papacy to exclusive catholicity, and in widening the limits of the church so as to include all true believers in Christ. But they distinguished more clearly between the invisible and visible church, or rather between one true invisible church and several mixed visible churches. The invisible church is within the visible church as the soul is in the body, and the kernel in the shell. It is not a Utopian dream or Platonic commonwealth, but most real and historical. The term "invisible" was chosen because the operations of the Holy Spirit are internal and invisible, and because nobody in this life can be surely known to belong to the number of the elect, while membership of the visible church is recognizable by baptism and profession.

Important questions were raised with this distinction for future settlement. Some eminent modern Protestant divines object to the term "invisible church," as involving a contradiction, inasmuch as the church is essentially a visible institution; but they admit the underlying truth of an invisible, spiritual communion of believers scattered throughout the world. As Protestantism has since divided and subdivided into a number of denominations and separate organizations, the idea of the church needs to be further expanded. We must recognize a number of visible churches, Greek, Latin, Lutheran, Reformed, Anglican, and all the more recent Christian denominations which acknowledge Christ as their Head, and his teaching and example as their rule of faith and duty. The idea of denominations or confessions, as applied to churches, is of modern date; but is, after all, only an expansion of the idea of a

particular church, or a contraction of the idea of the universal church, and therefore authorized by the double Scripture of *ecclesia*. The denominational conception lies between catholic and the local conception. The one invisible church found in all visible denominations and congregations as true Christianity extends. Another distinction should be made between the church, and the kingdom of God, with a more spiritual and more comprehensive idea than even the invisible catholic church, although very closely allied to and usually identified with it. But we cannot anticipate further discussions. The Reformers were concerned first of all with their relation to the Roman Church as they found it, to reconcile the idea of a truly catholic church which they did not and would not sacrifice, with the corruptions of the church on the one hand, and with their separation from it on the other.

Luther received a copy of Hus's treatise *De Ecclesia* at Prague in 1519. He was driven to a defense of the Bohemian martyr in the disputation at Leipzig, and ventured to declare that Hus was unjustly condemned by the Council of Constance for holding doctrines derived from Augustin and Paul. This was his definition of the universal church as the totality of the elect (*universitas prædestinatorum*).

Luther developed this idea in his own way, and modified its application to the visible church. He started from the beginning of the Creed, "I believe in the holy catholic church," but identified this article with the "communion of saints," as a definition of the catholic church. He explained the communion (*Gemeinschaft*) to mean the community or congregation (*Gemeinde*) of saints. He also substituted, in his Catechism, the word "Christian" for "catholic," in order to include in it all believers in Christ. Hence the term "catholic" became, or remained, peculiar in Germany with "Roman Catholic" or "papal;" while the English Protestant churches very properly retained the "catholic" in its true original sense of "universal," with limits of no sectarian limitation. The Romanists have not

to the exclusive use of that title; they are too sectarian and exclusive to be truly catholic.

Luther held that the holy church in its relation to God is an article of faith, not of sight, and therefore invisible. But as existing among men the true church is visible, and can be recognized by the right preaching of the gospel or the purity of doctrine, and by the right administration of the sacraments (i.e., baptism and the Lord's Supper). These are the two essential marks of a pure church. The first he emphasized against the Romanists, the second against what he called Enthusiasts (*Schwarmgeister*) and Sacramentarians (in the sense of *anti-sacramentarians*).

His theory acquired symbolical authority through the Augsburg Confession, which defines the church to be "the congregation of saints in which the gospel is rightly taught, and the sacraments are rightly administered." Worship and discipline, rites and ceremonies, are made secondary or indifferent, and reckoned with human traditions which may change from time to time. The church has no right to impose what is not commanded in the Word of God. In such things everybody is his own pope and church. The Lutheran Confession has always laid great—we may say too great—stress on the unity of doctrine, and little, too little, stress on discipline. And yet in no other evangelical denomination is there such a diversity of theological opinions, from the strict orthodoxy of the Formula Concordiæ to every form and degree of Rationalism.

How far, we must ask here, did Luther recognize the dominion of the papacy as a part of the true catholic church? He did not look upon the Pope in the historical and legal light as the legitimate head of the Roman Church; but he fought him to the end of his life as the antagonist of the gospel, as the veritable Antichrist, and the papacy as an apostasy. He could not have otherwise justified his separation, and the burning of the papal bull and law-books. He assumed a position to the Pope and his church similar to that of the apostles to Caiaphas and the synagogue. Nevertheless, whether consistently or not, he

never doubted the validity of the ordinances of the Roman Church, having himself been baptized, confirmed, and ordained in it, and he never dreamed of being re-baptized or re-ordained. Those millions of Protestants who seceded in the sixteenth century were of the same opinion, with the sole exception of the Anabaptists who objected to infant-baptism, partly on the ground that it was an invention of the popish Antichrist and therefore invalid.

Nor did Luther or any of the Reformers and sensible Protestants doubt that there always were and are still many true Christians in the Roman communion, notwithstanding all her errors and corruptions, as there were true Israelites even in the darkest period of the Jewish theocracy. In his controversy with the Anabaptists (1528), Luther makes the striking admission: "We confess that under the papacy there is much Christianity, yea, the whole Christianity, and from thence has it come to us. We confess that the papacy possesses the genuine Scriptures, genuine baptism, the genuine sacrament of the altar, the genuine keys for the remission of sins, the true ministry, the true catechism, the Ten Commandments, the articles of the Creed, the Lord's Prayer. . . . I say that under the Pope is the true Christendom, yea, the very *élite* of Christendom, and many pious and great saints."

For proof he refers, strangely enough, to the very passage of Paul, 2 Thess. 2: 3, 4, from which he and other Reformers derived their chief argument that the pope of Rome is Antichrist, "the man of sin," "the son of perdition." For Paul represents him as sitting "in the temple of God;" that is, in the true church, and not in the synagogue of Satan. As the Pope is Antichrist, he must be among Christians, and rule and tyrannize over Christians. Melancthon, who otherwise had greater respect for the pope and the Roman Church, repeatedly expressed the same view. Luther came nearer the true position when he said that the Roman Church might be called a "holy church," by synecdoche or *ex parte*, with the same restriction with which Paul called the Galatian Christians

“churches,” notwithstanding their apostasy from the true gospel.

Luther combined with the boldest independence a strong reverence for the historical faith. He derives from the unbroken tradition of the church an argument against the Zwinglians for the real presence in the eucharist; and says, in a letter to Albrecht, Margrave of Brandenburg and Duke of Prussia (April, 1532, after Zwingli's death): “The testimony of the entire holy Christian church (even without any other proof) should be sufficient for us to abide by this article, and to listen to no sectaries against it. For it is dangerous and terrible (*gefährlich und erschrecklich*) to hear or believe anything against the unanimous testimony, faith, and doctrine of the entire holy Christian church as held from the beginning for now over fifteen hundred years in all the world. . . . To deny such testimony is virtually to condemn not only the holy Christian church as a damned heretic, but even Christ himself, with all his apostles and prophets, who have founded this article, ‘I believe a holy Christian church,’ as solemnly affirmed by Christ when he promised, ‘Behold, I am with you all the days, even to the end of the world’ (Matt. 28: 20), and by St. Paul when he says, ‘The church of God is the pillar and ground of the truth’ (1 Tim. 3: 15),”

A Roman controversialist could not lay more stress on tradition than Luther does in this passage. But tradition, at least from the sixth to the sixteenth century, strongly favors the belief in transubstantiation, and the sacrifice of the mass, both of which he rejected. And if the same test should be applied to his doctrine of solifidian justification, it would be difficult to support it by patristic or scholastic tradition, which makes no distinction between justification and sanctification, and lays as much stress on good works as on faith. He felt it himself, that on this vital point, not even Augustin was on his side. His doctrine can be vindicated only as a new interpretation of St. Paul in advance of the previous understanding.

Calvin, if we may here anticipate his views as expounded in

the first chapters of the fourth book of his "Institutes of the Christian Religion," likewise clearly distinguishes between the visible and invisible church, and in the visible church again between the true evangelical church and the false papal church, which he assails as unmercifully as Luther; yet he also admits that the Roman communion, notwithstanding the antichristian character of the papacy, yea, for the very reason that Antichrist sits "in the temple of God," remains a church with the Scriptures and valid Christian ordinances. So the Jewish synagogue under Caiaphas retained the law and the prophets, the rites and ceremonies, of the theocracy.

The Westminster Confession implies the same theory, and supports it by the same questionable exegesis of 2 Thess. 2:3 sqq. and Rev. 13:1-8.

The claims of the Roman Church rest on a broader and more solid base than the papacy, which is merely the form of her government. The papal hierarchy was often as corrupt as the Jewish hierarchy, and some popes were as wicked as Caiaphas; but this fact cannot destroy the claims nor invalidate the ordinances of the Roman Church, which from the days of the apostles down to the Reformation has been identified with the fortunes of Western Christendom, and which remains to this day the largest visible church in the world. To deny her church character is to stultify history, and to nullify the promise of Christ. (Matt. 16:18; 28:20.)

But the great merit of the Reformers is that they have broken down the tyranny of the papacy and destroyed its fundamental error and anti-Christian presumption which identifies the Roman Church with the universal church and with the Kingdom of God. Wherever Christ is—though only among two or three gathered in his name—there is the church and saving grace.

### III.

## THE SALOMON-A OF THE SEVENTEENTH CENTURY.

BY REV. MAURICE G. HANSEN, A.M.

### II.

THE opinions which for a long time were entertained concerning woman and her relative place in creation, were multiform and antagonistic. On the one hand there were those who degraded her to the animal kingdom, since she was made only to minister to the sensuous appetites of man; those who looked upon her as an abortion; those who denied that she had been made in the image of God, and even doubted her possession of a spiritual nature; those who claimed that her position is far below that of man, since her intellectual endowments and spiritual faculties are greatly inferior to his. On the other hand, there were those who acknowledged her intrinsic worth, and some even who, going to the opposite extreme of the execrable opinions that have been quoted, maintained that woman's true place is above that of man's, since she is indeed the ornament of creation and the best gift from God.

This singular controversy, long forgotten even by those who knew that it ever had existed, was revived in the middle of the seventeenth century by the appearance of a book in which it was attempted to prove, on Bible authority, that a woman is not a human being. The conflict broke out anew, being characterized by all the energy, zeal and passion that had been evoked by the discussion of this topic in former times. France, Spain, Italy and the Netherlands were flooded with books and pamphlets in support of, or reflecting, the assertion of the bold

author. Anna Maria Van Schurman felt prompted to defend her sex with all the genius she possessed. She did not imitate the statement of the Italian Lucretia Marinella, to the effect that God placed woman at the head of creation. On the contrary, she advised her sex not to read a book which struck the roots of true womanly modesty. She acknowledged that the man had received the more excellent gifts. She refused, however, to admit that the weaker sex cannot attain to just as high an elevation as the masculine portion of the human race within the domains of the arts and the sciences. And certainly in her own person she was a noble illustration of the truthfulness of her assertion. Her correspondence with Prof. Armand Rivet, on this subject, was published in Paris in 1638. She followed it up with an essay marked by keen logic and metaphysical subtlety, in which she proved conclusively that even a Christian woman is permitted to strive after the highest achievements in all possible branches of knowledge. This work, which was immediately translated into French and German, was received with much enthusiasm. The praises which were lavished upon it stimulated her in the pursuit of the various sciences. Beverwyck and Catsius each gives a catalogue of the sciences in which she became eminent.

She understood physical geography, having read all the ancient and modern works on that subject. She became acquainted with the history of many countries, studying it carefully in their respective languages as well as in those of writers foreign to them. She acquired, moreover, a complete knowledge of political economy. Rhetoric, oratory and dialectics received her closest attention. In regard to the last, with which she claimed that many difficult parts of the Scriptures could not be understood, she studied the works of St. Augustine, Damascene and other celebrated writers. A thorough familiarity with the most intricate departments of mathematics paved the way for the acquisition of astronomy. Whole nights she devoted to the study of that fascinating science. She viewed the heavens through the best instruments then constructed, and

tracing the courses of the heavenly bodies and measuring dimensions and distances from each other, she would lay her books and her instruments, and meditate for hours the glory and the majesty of the Almighty Creator. As a naturalist, a conchologist and a mineralogist she excelled. Her herbarium and the collection of shells and minerals which she made not only contained the results of her laborious researches in the meadow, on the seashore, and among the rocks, they were enriched also by contributions from the most distinguished specialists in various countries. She became a learned anatomist and so thoroughly versed in medical science that the most competent physicians of the time consulted her on difficult and perplexing matters arising in connection with their profession. Beverwyck solicited replies to a number of important questions relating to philosophy and physiology. Answers were furnished by some of the most learned men in the departments to which their discussions belonged. At the top of the list of the respondents whose essays were published was the name of Anna Maria Van Schurman. The theme proposed to her was, Why the Lord Jesus Christ, who frequently cured diseases merely by addressing a word to the afflicted, or by simply touching him, employed a mixture of mud and clay in the restoration of sight to the man who was blind? Her discussion was in Latin and abounded in quotations from the works of the most eminent physicians. In her mind she could not arrive at any definite conclusion. "The Lord restored sight," she wrote, "but did not practice the medical art, I am disposed to say, with Ambrosius, that healing was not a work of art, but of power; with Socrates, besides this alone I am certain, that I know nothing about it;" with Scaliger,

*'Nescire velle quæ magister maxumus,*

*Te scire non vult, erudita inscientia est.'*"

She also thoroughly mastered the history of philosophy. All systems of the ancient and mediæval philosophers she investigated and compared with each other, until she thoroughly un-

derstood their analogies and their divergences. The system of Plato and Aristotle she prized the most because of the use that was made of them, after the reformation, in the formulation of Christian doctrine. She gained a clear insight into the opinions of Des Cartes. She regarded this author as a man of genius, though she admitted that he had fallen into many errors. Not conscious of the feeling of hostility toward him which embittered the mind of Voetius against the erratic philosopher, she exchanged letters with him, and received him socially at her house, until one day when he forfeited the privilege of speaking in contemptuous terms of the Bible and of the Hebrew language. This was an offense the pious woman could not condone, and she refused to see him again.

Although her too close application to study brought on a severe attack of sickness which almost terminated fatally, she was happily recovered before she might again be found among her books. It was perhaps through the incident of her illness that she became more deeply sensible of the inferiority of all secular wisdom in contrast with the supreme excellence of the knowledge relating to heavenly things. She therefore took up the study of theology, and speedily became wholly absorbed in the grand theme which it offered for her inquiry and meditation. In her enthusiasm she called it "the holy of holies," "the crowning science," "the queen of all studies." Didactic, polemic, and practical theology successively received her careful attention. She prepared for herself a system of correlated doctrine, so that she might be able to view at a glance, as she expressed it, the treasures which this science spread out before her, and might be instantly reminded of the responsibility which her possession of them imposed. She became so well versed in it that she could wrestle, with the success possible to a finite mind, with the subtlest questions arising from it, and was able to argue with clearness and force upon some of the knottiest problems in the solution of which an intelligent, moral being cannot but feel greatly interested. Her acquaintance with the results of the exegetical labors of the early and the later writers

amazing. Her own interpretations of difficult texts gave the plainest indications of a surprising familiarity with biblical antiquities, secular and ecclesiastical history, and theology in all its departments, as well as of a thorough knowledge of the ancient and the modern versions of the Scripture. The most learned divines not seldom came to her for instruction in regard to perplexing topics of exegesis, and, after receiving her opinions upon the subjects under examination, left her full of astonishment at the almost oracular wisdom of her utterances. Men like Salmasius, Lydius and Spanheim united in the testimony,

“Wie by haer wysheyt soeckt, sal wysheyt's schatten vinden.”\*

She has been charged with a profound sympathy for the school of hair-splitting exegetes by whose frequent absurd definitions and distinctions the rich pastures of the Word of God were converted into barren wastes and its pleasant gardens into confusing labyrinths. In a French letter to Elizabeth, of Bohemia, she mildly yet firmly repelled the accusation. She admitted that the Scholastics had taught her much, but she also declared that her love of practical religion had protected her against the danger of losing herself among their vain and unprofitable speculations.

A single pamphlet from her pen on a theological topic has come down to the present. Beverwyck, the same who had solicited an expression of opinion concerning the design of our Lord in using clay and spittle in effecting the cure of the man blind from his birth, addressed to the most eminent philosophers and theologians in Europe the following inquiry: “The term of human life, in relation to the Divine decree, is it fixed or variable?” Anna Maria, who was included among those whose discussion of the theme was invoked, replied in a treatise composed in elegant Latin. Beverwyck immediately made a translation of it in Dutch, which he published at his own expense, and others rendered it into French and German.

\* Who seeks for wisdom in her mind,  
Its richest treasures there shall find.

Scholars everywhere lavished great praise upon this production, and Catsius composed in its honor a poem of considerable length, in which he remarks that, although she adduces all that the sages of Rome and Greece have written on the subject, her strongest arguments were gathered from the Holy Book of God, and that for that reason the position taken by her must be confessed to be an immovable one. The learned authoress asserted that the term of human life is unalterably determined by God. Her conclusion was not accepted by the Lutherans and the Remonstrants. The Lutheran theologian Dannhauer combated her in several counter-pamphlets, in one of which he hesitates not to style her "*Belgica Lachesis*," "*fatorum nutrix*," "*altera Clotho*," and, "*filia fati*."

Amesius, professor of theology at Franeker, the first, as has been stated, who taught in the Netherlands practical theology in relation to the conscience, exerted by his teachings so strong an influence upon Anna Maria, that she was induced gradually to abandon her predilection for the scholastic in theology, and to incline more and more decidedly toward asceticism, a transition which no doubt filled an important part in preparing her for her future intimate connection with Labadie and his followers. It was the change of residence by the family Van Schurman, from Utrecht to Franeker, which furnished the opportunity for an acquaintance with the Professor's teachings that led to this change of views. The stay, however, in the Frisian University city was of brief duration. It terminated at the conclusion of the medical studies of Anna Maria's brother, John Godschalk, for whose sake the temporary removal to Franeker had been undertaken. At his graduation the family returned to their former home, but in a condition of sad bereavement, for the head of it, the husband and father, had been taken from them by death, on Nov. 15th, 1623. The interment took place in the chancel of the Church of St. Martin, in Franeker. At the funeral-vault the affectionate daughter stood dissolved in tears. Very fondly attached to him, and strictly obeying him in all things, she realized at his grave more

y than ever, that what she was she owed in large his faithful instructions and wise guidance. It was per- reliance on this spirit of obedience in his daughter, ederic Van Schurman on his death-bed exacted from her se which, under the circumstances, she must have found ult, if not impossible, to refuse. He besought her most ly that she should "refrain from marriage, lest uld imprudently become involved in the snares of the

The promise was sacredly kept. "Elle voua," said a writer, "sa virginité à J. C., et elle lui garda en ce ne fidehté inviolable jusqu'à la fin." She herself ex- her feelings on this subject in the adoption of the mot- gnatus which she wrote as one of the specimens of her caligraphy, and, underneath it, a short Latin poem of n composition :

A. M. S.

In symbolum suum,

Ὁ εἰμὸς ἔρωσ εἰσταυρωται.

Quis non sollicito Christum veneretur amore?

Quem simul Echo omnis conscia clamat. Amat.

Hic nos solus amat qui sanguine pascit amantes.

Tartaraque edomuit qui moriens. Oriens.

Hunc igitur sapiens casta pete mente puella

Nitereque hoc sponso, nec tibi fide. Fide.

er her return to Utrecht, the time which she could spare er household duties which now began to press upon her, ent in renewed study, in honoring her immense corres- nce, and in the visits of respect and of condolence which e great did not consider it a condescension to make. Among ho came from abroad, and would not return without the ge of a conversation with her, was the Queen of Poland, rived at Utrecht on the Christmas evening of 1645. xt day, accompanied by the Bishop of Orange and by urt-physicians, Corrado and Jean le Laboureur, the called upon the Lady Van Schurman A circumstantial t of this visit is given by the last named in his "Histoire age de la reine de Pologne." Anna Maria conversed

in Latin with the Bishop on theology, and with Corrado in Greek, and with le Laboureur in Italian, on topics pertaining to their profession. The amazement of the Queen was increased as she beheld the marvelous specimens of the wonderful woman's skill in painting, engraving, embroidery and paper-cutting. Another Queen who called on her was Christina of Sweden. On this occasion Anna Maria disputed with a couple of Jesuit fathers who were present. At the close of the discussion they acknowledged themselves defeated in argument. "Are you in league with a spirit?" they asked her. "Certainly I am," she replied devoutly, "with the Spirit by whom I live and breathe." Another intimate female friend of high rank was Elizabeth, eldest daughter of Frederick V. Elector of the Palatinate and Elizabeth Stuart. She was born in Heidelberg in 1617, a year which was remarkable for the breaking out of the dreadful thirty years war in Germany, and for the opening of the celebrated Synod of Dort. When her father went to Bohemia to assume the crown of that kingdom, the little girl remained at Heidelberg, under the care of the Electoral Princess Juliana, a highly gifted and spiritually-minded woman. When the Palatinate fell in the hands of the enemy, the Princess and Elizabeth fled to Berlin, where the latter remained until her tenth year, when she rejoined her parents who had been compelled to take up their residence in the Hague. In this city Elizabeth and her two sisters, Louise and Sophia, received a most liberal education. It was during the residence of the family in the Netherlands that the eldest daughter made the acquaintance of Anna Maria, whom she immediately chose for her model. Many letters were exchanged between the two cultivated young women. Two of Anna Maria's are extant. One of these, dated Sept. 7, 1639, is on scientific subjects. The other, of Jan. 1644, is her protest against the philosophy of Des Cartes which Elizabeth had openly embraced. That there should have been the need for the sending of such an epistle is surprising on the ground that the young Princess refused, for religion's sake, the hand of the King of Poland who sought her in marriage. We shall mention

with this lady again a little farther on. Among Anna Maria's other correspondents was Anna de Rohan, a niece of Henry, Duke de Leon, who, during the reign of Louis XIII. was at the head of the Protestant party in France. It is greatly to be regretted that so much of the correspondence of Anna Maria is lost. She herself destroyed an immense number of her letters six years before her death. She no doubt committed this most deplorable deed under the impulse of the peculiar religious enthusiasm by which the last third of her life was characterized.

During the years 1652-55 she was in Cologne, having accompanied her two aunts, sisters of her mother, who had been called thither to attend to matters of personal interest. These ladies had fled from Germany to escape the horrors of the war, and had found a welcome refuge with Mrs. Van Schurman in Utrecht. While Anna Maria was in Cologne she had a conference with two Roman Catholic ecclesiastics of the Franciscan order and of high standing in the Romish Church. Sending an account of this conference as a matter of interest to her friends in the Netherlands, a rumor instantly was started and speedily spread through Europe that the learned and accomplished Anna Maria Van Schurman had been won over to the Roman Catholic faith. This report caused much distress to the subject of it, so that she felt disposed to prolong her absence from home. She was troubled more over the condition of the Church in Utrecht, which was torn asunder with intestine conflicts about the uses to which ecclesiastical property should be appropriated, and the right observance of the Sabbath. These matters had been debated with great acrimony by the professors of the Universities of Utrecht and Leyden, until finally the pastors and the congregations became involved in them. Indeed, the state of religion at Utrecht and throughout the Netherlands was very low. Anna Maria had no patience with the ministry as it was conducted in the city of her abode. She could not approve of those barren, protracted essays which were delivered as substitutes for gospel sermons, and

which, deficient in sound learning and in natural eloquence both, "in no way," as she expressed it, "tasted like, or were redolent with, the oil which the Spirit of Christ formerly poured into the hearts of His people." She loudly complained of these discourses, and denounced the inexcusable coolness of the men whom she could not regard as the servants of Christ, and whom she avoided as the betrayers of the Lord's grace and glory. She drew upon herself their bitter enmity. They sought to avenge themselves upon her. They spoke of her with contempt and belittled her extraordinary gifts. Composing burlesques upon her they made sport of her piety and slandered her to her neighbors. By these means they succeeded to some degree in detracting from her fame. Instead of returning, therefore, to Utrecht, she removed to Leksmond, where for some years she led a very quiet and retired life. It was there that her two aunts, who for twenty years had been in very poor health, and nearly blind, and who for this reason had been a great care to their devoted niece, died, the one at eighty-nine years of age and the other at ninety. In the circumstance of her retirement this bereavement pressed so heavily upon the tender-hearted Anna Maria, that she fell into a serious illness from which she recovered with difficulty.

In 1662 she returned to Utrecht, but in a little more than two years afterward was called to mourn the death of her favorite brother John Godschalk. After his graduation from the medical department of the University of Francker, he had devoted himself to literary pursuits for which he had a strong inclination, instead of following his profession. He was not only a man of culture, but also of profound religious convictions. An oration which he delivered at Basle, Switzerland, in the Latin language, on "Practical Piety," was much praised. He made many tours through the continent, stopping at the principal places with the sole purpose of visiting prominent men of letters and conversing with them. Shortly before Anna Maria's return to Utrecht, he had started upon one of these journeys, and one which was destined to have a most important bearing

upon his sister's future life. He had scarcely reached home again when he was prostrated with the illness which proved to be his last, for he expired on Sept. 8, 1664, in his fifty-ninth year. The sick-chamber was constantly a scene of religious devotion, as the dying man testified to his friends of the glory of divine grace and of the peace of his soul, and called upon them to unite with him in singing Psalms XXIII and CIII, and also Simeon's Song of Praise in the temple. A few moments before his decease he crossed his already numb arms upon his breast, exclaiming, "I embrace my Saviour Jesus Christ in the arms of my faith." His last words were, "I come, Lord Jesus."

At this time Anna Maria, too, was fast drawing near the end of her life. Not quite fourteen years of it remained; but, in one particular, these fourteen years were the most remarkable of her course. She was, as has been stated, unmarried. Her nearest relatives had been taken from her by death. As already intimated she had learned to recognize the vanity of the fame and the adulation which her numerous accomplishments and her vast learning had procured her. By means of heavenly aspirations she sought to satisfy the inward craving of her soul, the deep hunger of her spirit. The ministrations of the Church in Utrecht, we have seen, gave her no help. She thought she knew with whom she could obtain that aid. There was one name she carried in her mind and upon her heart, though she had as yet never seen the man to whom it belonged. When on that last journey her brother was in Geneva, he lodged in the same house with Jean de Labadie. He listened to his private conversation, he was a rapt hearer among the countless throngs who hung upon the lips of the eloquent preacher, and he wrote many and long letters to his sister, in which he seemed to want for words to express his enthusiasm. Anna Maria read and re-read these epistles and concluded that Jean de Labadie was the true shepherd who led the sheep of the Lord into the green pastures and by the still waters of divine truth. Oh, that she, too, might be a member of the favored flock to which he ministered! It was not long before she entered upon a relation

which produced an entire change in her life, placed new weapons in the hands of her enemies and estranged from her even her best friends, but, to herself, became the source of the profoundest spiritual joy.

There never was a preacher about whom there was a greater diversity of opinion than Labadie. Some regarded him as prominent reformer, a second Calvin, the salt of the earth, a city set upon a hill, a torchlight of truth in the darkness, a noble man. To others he seemed one of the worst schismatics and heretics, an imitator of Böhme, a thistle in the Lord's garden, a withered grape on the Lord's vine, an extinguished candle, the Lord's candlestick, a fanatic, an idiot, a curse upon the Church. It must be admitted that since the reformation in Germany and in France there was no man who exerted a more positive influence upon Christian life on its practical and demonstrative side. For all that, the congregations which he formed have disappeared. His life is forgotten, his works are unknown, and even his name would doubtless have passed in oblivion were it not conjoined with those of his associates and successors who by their writings still appeal to the minds and the hearts of men. Spener's fame still survives, though Spener the leader of the Pietists, was only Labadie's disciple. The fact that the disciple was a wiser and a more prudent man, perhaps accounts for this great difference in the duration of their respective reputations. Labadie was a great man in his piety, his intense earnestness, his all-consuming zeal, his self-sacrificing consecration; but in many respects his judgment was at fault, and thus he was led into errors by which very much of the good that he might have accomplished was wholly neutralized. Anna Maria Van Schurman became infatuated with him, as, in her opinion, the only ambassador of God to whom she could listen and whom she could obey, not only, but whom she was disposed to follow blindly as her spiritual guide. Thus such a man and such a woman formed such an ethereal friendship as caused the latter to regard it as the essence of her soul's happiness, even for the Lord's sake, to dwell constantly

**n** the near presence of this revered teacher, furnishes the materials for an interesting chapter in even ecclesiastical history.

Labadie was born at Bourges, in Guienne, on February 10, 1610. He was, therefore, not quite three years younger than Anna Maria. His birth occurred in an exciting period, for, three months before, King Henry IV of France had been assassinated. The elder Labadie, who was governor of Bourges, destined the boy for diplomacy, or the law, and sent him, when he was only seven years of age, to the Jesuit College at Bordeaux. As he gave indications of great intellectual power, and early manifested the profoundly serious disposition by which his whole life was characterized, the men who had charge of his education, determined, whether with, or without the wish of the parent, does not appear, to train him for the priesthood. After he had been admitted to orders, he became dissatisfied with the manner in which the Church treated the great questions of predestination, grace and human depravity. As he was engaged in studying the Holy Scriptures and the Fathers, side by side, a deep longing seized him to reform the Church upon the model furnished by the times of the Apostles and their immediate successors. Instantly seeking to gain adherents to his views, the burden of his preaching in cities and villages was "Repent." His ministry producing a great commotion, it was complained to the Archbishop of Bordeaux that he sustained the Reformation, pretended to fanatical visions, and aroused the enmity of the monks. Being summoned to reply to his accusers, he defended himself so ably that he was unanimously acquitted and was authorized to preach wherever he pleased within the bounds of the diocese. Breaking away from the order of the Jesuits, he began to labor at Paris. Pursued thither by his implacable opponents, he joined the Jansenists at Amiens, where he openly declared that he aimed to restore the Church to its primitive simplicity and purity, and that he desired that, according to the usages of the early Church, the Word of God should be preached and read, and that, in conformity with the original

institution of the Sacrament of the Lord's Supper, the Communion should be administered in both kinds.

Having succeeded in forming a congregation upon these principles, the Jesuits charged its members with being disturbers of law and order, and secured the attendance of a commissioner with full powers to investigate. This officer reported that he saw no evil in these persons. The Jesuits, however, persisted in their efforts, and finally persuaded Cardinal Mazarin to send Labadie and his assistant Dabillon to the south of France. There, too, he labored zealously in the diffusion of his views, and his enemies, chasing him from village to village, and from hamlet to hamlet, came near capturing him in the castle of Donsat, near Toulouse. He now made up his mind to leave the Church of Rome, a conclusion which he did not adopt until after a severe mental struggle. At Montauban, the seat of Protestantism, whither he had fled, he was received with open arms. During a residence, in that place, of seven years, he again made his influence felt. At the end of that time a bitter strife with the Roman Catholics, resulting from the interment of a person who had died in the Protestant faith, compelled him to leave, and he retired to Orange-Nassau, where the Church established in that Princedom gave him an earnest call to the pastorate.

In 1659 the army of Louis XIV threatened a siege, and in this event Labadie recognized an encouragement to accept a call from the French Church in London. Passing, on his way thither, through Geneva, he was invited by the Council to preach. He did so, and the impression produced was so favorable that he was immediately requested to remain in the city, provided the Church in London would consent. The latter church yielded its claims, and Labadie, locating in the city of Calvin, soon drew such large audiences that no building was large enough to hold the throngs that gathered to listen to him.

At this time the condition of the Church in the Netherlands was a deplorable one. The pulpit and the pew had alike

re deteriorated. The universities resounded with angry debates on abstruse questions of philosophy and theology. Pastors indulged in the bitterest invectives against each other, and committed the greatest absurdities in their ministrations. The manner of announcing the text Deut. iv. 1 may serve as an example: "The Mosaic Ocean, fifth well-spring, fourth pail—first drop." The people were a flock untended, unfed, and led into parties which were arrayed against each other in spirit of intense hostility. As a natural consequence, the state of morality suffered and wickedness greatly increased. A few here and there studied the Word of God and practiced its precepts, and these, grieved in spirit, ceased not to cry, "O Lord, how long!"

The tidings that Labadie might possibly settle in the Netherlands gave the greatest satisfaction. The congregation of Middelburg, in Zeeland, which had become vacant by the death of the pastor, Jean Le Long, had sent him a call. As it was known that Anna Maria had corresponded with Labadie, many persons immediately applied to her, in person and by letter, to exert her influence in inducing him to accept the call. She complied with their request and joined with others in their solicitations. The Church of Geneva sought in every way to detain him, but in vain. Labadie listened to the overtures of the Zeeland Church, but was compelled to resort to a ruse to leave Geneva. A colony of eighty Waldenses was about to depart from the Piedmontese valleys to the Palatinate. Labadie obtained leave of their leader to join their company with two of his disciples. No objection was made, but a difficulty arose in fact that the permission to remove from Piedmont was restricted to the exact number of the travelers. In this dilemma providence came to the rescue. Three of the colonists were stricken with illness and could not go. Labadie and his two disciples assumed the peculiar dress of these persons and took their places in the ranks. After a short visit at Heidelberg, Labadie and his companions proceeded to Mannheim, where they embarked on a small vessel, and, descending the river Rhine,

arrived at Utrecht. They received a very warm welcome and were duly installed as the honored guests of the Lady Anna Maria Van Schurman. Labadie's stay in this city was not prolonged beyond ten days, in which time he preached frequently, and to countless multitudes. His hostess was one of his warmest admirers. She eagerly caught every word that fell from his lips. Her dearest wish was to sit constantly, a humble disciple, at this Gamaliel's feet. Her old friend, Prof. Voet, counseled her to moderate somewhat her intense enthusiasm. She answered that she could not exist without the heavenly manna, the sweet spiritual nourishment which her teacher furnished. Scarcely had Labadie left Utrecht for Amsterdam, when Anna Maria and a few of her intimate female friends followed him thither, and when he appeared in that princely city before an immense audience, the learned lady of Utrecht was among his most expectant hearers.

It does not fall within the scope of this paper to give the history of this preacher, except in so far as it runs parallel with that of the subject of the sketch. The reader therefore is referred to the account, which I have elsewhere given,\* of Labadie's experience in Middelburg, and of the cause of his expulsion thence and flight to Amsterdam. Encouraged in the latter city by the magistrates he immediately formed a society, composed of those who had followed him from place to place, of many of the citizens of Amsterdam, and of great numbers who from different parts of the land now joined him in the metropolis and permanently placed themselves under his ministry. It was independent of all ecclesiastical associations and government, and it was based upon the principles of purity of doctrine and morals as held and practiced by the early apostolic church, the standard with which "the New Church," as it was called, was to conform. At first, prominent men like Rochefort, Brakel and Koelman sympathized with the movement and regarded the apostle of a much needed spiritual reformation with

\* The Reformed Church in the Netherlands, traced from A. D. 1340 to 1840 in short historical sketches, pp. 219-225.

great favor. Anna Maria Van Schurman was so taken with Labadie as a true servant of God and of His Church, so approved of the preacher's conduct,—for she had watched him closely from her home in Utrecht, in the conflicts forced upon him by the Reformed and the Walloon Churches,—so felt herself spiritually benefited by the unction of his ministry, that she could not live apart from him.

When, then, before long she received a letter from Pierre Yvon, a co-laborer of Labadie, urging her to come to Amsterdam and to follow his master, as formerly Paula and her daughter Eustachium had followed Jerome to Bethlehem, she at once resolved to obey. She sold her property at Utrecht, and, accompanied by a female friend and a maid came to Amsterdam. Failing in her efforts to find a suitable dwelling she applied to Labadie for advice. After informing her that the lower part of his own dwelling was occupied by a widow from Middelburg and her two female servants, he proposed that she should hire of them an apartment which he doubted not would be placed at her disposal. Anna Maria gladly complied, engaged the room, and became an inmate of the house in which the religious teacher resided whom she almost worshipped. As may be imagined, the intelligence of this step soon spread everywhere and evoked protestations and entreaties from her best friends, and among these, especially, from Professor Voet, who already before her departure from Utrecht, had attempted to dissuade her, saying that Paula and Eustachium could have obtained spiritual food of great excellence at Rome, without going to Bethlehem for it. The die was cast, the Rubicon crossed, and notwithstanding the earnest warnings of her friends and the malicious sneers of her enemies, Anna Maria persisted in the course she had adopted, and became wholly identified with the "New Church" and its leader. She called it a putting off the old man, and a putting on the new man, a crucifixion of herself to the world and of the world to her, the choice of the good part which no one could take from her. Henceforth all that she was, all that she had,—her magnificent

gifts, her splendid attainments, her social rank, her friends, her learning, her fame, her property,—all was devoted to the cause which she had embraced, represented by Labadie and his followers.

The municipal government of Amsterdam soon saw reason to regret the protection it had given to the new sect. As the result of the earnest and persistent labors of Labadie and his fellow-workers the numbers of adherents increased in that city, and societies were established also at Dordrecht, the Hague and Rotterdam; and abroad, in Wesel, Dusseldorf and Cologne. Anna Maria made every possible effort to make proselytes, and in many instances with success. The effect upon the established Church was soon apparent. It was reported that fifty thousand persons had seceded from it, refusing any longer to take communion with the Church which they learned to regard as the synagogue of Satan. The ministers began to preach with their might against the Labadist opinions and conventicle pamphlets denouncing their practices were printed in great numbers, burlesque pictures were displayed in the show-windows of the bookstores, and letters and warnings in other forms were incessantly addressed to Labadie. But of these things he took no notice whatever, continuing to preach in public, and private to exhort and rebuke. When, however, Professor Voet openly attacked him in a Latin oration, delivered in the University on October 30, 1669, he replied with much animation in a French pamphlet entitled, "Nouvelle conviction manifeste des calomnies." From that time on the wordy war was carried between these two men with much zeal, and even Schurman had prepared, against her old friend and instructor, a defense of her idol, when the former was removed by death from the scene of strife. Two singular incidents now contributed to heighten the excitement and to increase the opposition against the seceding reformers of the Reformed Church.

As a result, doubtless, of the severe strain upon their minds caused by this continuous activity and by the persistent opposition directed against them, Labadie and Yvon were pro-

trated with sickness. They were scarcely recovered when Menuret, another zealous co-laborer, was seized with insanity to such a degree that he raved amidst the most violent contortions of his body, and had to be bound so that he should not injure himself and others. After one of these terrible convulsions he died. Instantly the rumor spread that Labadie, in a tempest of wrath against his unfortunate disciple, had thrown him down and stamped upon his breast until he expired. The authorities immediately investigated the affair, acquitted Labadie and declared the rumor a foul slander. But this righteous decision only the more provoked Labadie's enemies.

One of the female members of the society had died, and the coffin containing the corpse was placed in the front hall of Labadie's house, previous to interment in the grave which was being dug in the adjacent cemetery. "Here's where they kill people, and in that lot they bury them," cried a man as he looked in through the door and pointed to the newly-made grave. Instantly a crowd collected in front of the building, and a cloud of stones and other missiles was hurled against the windows. The house would have been razed to the ground if the authorities, calling out the military, had not scattered the crowd with a strong arm. The soldiers conveyed the body to the grave, and afterward for three days guarded the dwelling. During the assault Anna Maria was in the house; but, as she said subsequently: "I no more feared the surging and angry mob than one, standing on a rocky rampart, fears the beating waves at its foot,—such sense had we of the protection over us of our omnipotent and loving Heavenly Father."

As complaints laid before consistories, classes and synods multiplied, and appeals were made to the government to silence and drive out the pestiferous sect, Labadie and his followers resolved quietly to leave the city in which, for a short time, they had found a haven of rest. Having received a generous invitation to locate in Herford, they regarded this as a divine interposition in their behalf and greedily accepted it.

Herford, in Saxon Westphalia, was originally an abbey,

established by Louis, the Pious, as early as the middle of ninth century, for the instruction of fourteen young women noble families. By the successors of this emperor it was richly endowed, so that much territory in the vicinity came under control, and a fine city of the same name grew up near its walls. During one of the incursions of the Northern Huns the abbey and the city were burned to the ground, but subsequently were re-built with greater magnificence. Princesses of imperial family counted it an honor to preside over the abbey, which, with the lands under its sway, attained the importance of a principality which had its representatives at the German diet. In 1667 Elizabeth of Bohemia, the niece of Charles II of England, and the sister of Charles Louis, Electoral Prince of the Palatinate, assumed the office. As has been stated, she was the friend of Anna Maria, having made her acquaintance when, a fugitive from the Thirty Years' War, she was in the Netherlands.

In October, 1670, the Labadists, fifty in number, among whom the founder, his friend Lady Schurman, and several younger women of rank were prominent, embarked for England. The voyage was a prosperous one, and was enjoyed by Anna Maria, who, herself in good health, did her best to minister comfort to those who were suffering from sea-sickness. From Bremen, where they were not permitted to tarry longer than two days, they traveled overland to Minden. At that place the court carriages of Princess Elizabeth awaited them by which they were conveyed to Herford. The noble abbess greeted them very kindly; but the towns-people, on the other hand, who, on account of the rumors that had preceded them, were prejudiced against them, saluted them with volleying stones and mud-balls. Moreover, the Lutheran ecclesiastics and the civil magistrates, resenting that the abbess had admitted the Labadists before previously consulting with them, were evil disposed toward the visitors, and drew up a formal complaint which they sent to the Elector. Elizabeth exerted herself to the utmost for the protection and the comfort of

guests, and succeeded even in having the complaint dismissed and securing the quartering of a hundred dragoons upon the citizens of Herford, both as a measure of safety for the imperiled Labadists and as a punishment upon those who had dared to oppose them. We cannot follow in detail the adventures of the sect in this place, since our sketch has no concern with them any farther than as our heroine was connected with them. One incident, however, may be noted.

At Herford, as at home in Utrecht, Anna Maria received visits from prominent scholars and divines, who sought interviews with her for the purpose of consulting her upon topics of interest in regard to which opinions were divided. Thus Casper H. Sandhagen, rector of the school at Bielefeld, and Kracht, the Lutheran preacher of the cathedral at Herford, conferred with her concerning the thousand years' reign of our Lord. The result of this conference, which was held at the request of the Princess Elizabeth, is not given. Among the people of rank who called on her here was Charles, the eldest son of the Elector, and therefore the nephew of the presiding abbess. An interesting account of this visit, introducing to our notice the Lady Schurman and Labadie as they were seen by the distinguished visitors, we have from the pen of Hachenberg, the tutor of the prince. "The next day," he says, "we all went to the house of Labadie. At the entrance we met the Lady van Schurman. She was dressed in a homely garment, and she saluted us with a feeble kiss (*languido osculo*). We were conducted into a room in which many beautiful objects attracted our attention. These were pictures painted by this learned virgin, so excellent that in respect to correctness of representation they really rivaled nature itself. There were also images carved in wood and moulded in wax, so true to nature that we were amazed. As we, greatly astonished, were examining these master-pieces, an aged man entered and approached us with a slow and measured step. His emaciated features bore the traces of profound sorrow. His face appeared to us to reflect the divine thoughts that filled his soul.

His garments were plain. Evidently he was one of those mortals who are animated by a spirit which, exalted above all earthly objects, dwells in close communion with God. He greeted the young prince very kindly, and spoke highly of the piety of his aunt and of the merits of the illustrious Palatinate family. Then he discoursed at length and with great earnestness upon the love of God and the ignorance of man. No one could mistrust that this venerable man was Labadie, for the eyes of all were fixed upon him, and regarded him as if he were an Apollo making his utterances from the sacred tripod."

The stay of the Labadists in Herford did not last two years. Their enforced departure from this asylum was hastened by their own imprudence. The pastor had been preaching, on the resurrection of the Lord, a series of sermons which Anna Maria called "so heavenly that they withdrew us wholly from ourselves and caused us to consecrate to our Saviour ourselves and our possessions to the extent that we made an irrevocable sacrifice of our persons and our goods to His service, and gave up ourselves to be led by the same Word and Spirit by whom He has revealed Himself to us and made us in Himself His own." This meant that henceforth there was to be a community of goods upon the model of the believers of apostolic times. The adoption of this principle was celebrated by the administration of the Lord's Supper. On this occasion the devotees, in their extreme enthusiasm, leaped and danced, and flinging their arms around each other's necks, indulged in indiscriminate embraces and kisses. Yvon defended this unseemly proceeding on Scripture grounds, referring to the examples of Ex. xv. 20, and 2 Sam. vi. 12-17. Nevertheless a great scandal was caused by it.

The peculiar notion of the Labadists concerning the constitution of the marriage contract also gave great offence. It may be regarded as the logical consequence to which the mystical interpretation which they placed upon all the relations in life led them. Their leaders taught that marriage should be considered a divine institution, a spiritual union, a symbol of

the most exalted association with Christ, and that a civil ratification of it being not at all necessary, the contract was a valid one if only care were taken by the couple who had entered into it by mutual consent, that the society was duly informed of it. Labadie, Yvon and Du Lignon each took to wife, in this manner, a noble lady of their company. The noble abbess Elizabeth became very indignant when she learned this, and manifested her displeasure by ordering the removal of her state-chair from the chapel. She insisted upon the confirmation of these marriages by the civil power, and Labadie had the good sense to comply, though by this means he could not prevent the utterance and the printing of many scornful and derisive things against himself and his followers. The Princess did not wholly break with them, for when she received from her superiors the order to dismiss them, she exclaimed: "Wolten sie mir doch meine Gottes-Kinder behalten lassen."

Indeed the pressure which had been brought to bear upon the Abbess was very great. A secret complaint against the Labadists having been lodged with the council-chamber of the Empire, that they were Anabaptists and Quakers, that body demanded of her that, upon the penalty of a large fine and banishment from the empire, she should drive them as such from her territories, and it summoned the princess and five of the principal persons of the sect to appear before it within sixty days. Elizabeth was profoundly indignant against the Common Council of Herford by which the complaint had been entered. Having prevailed upon the Elector to issue the command that the complaint should be withdrawn without delay, she assigned to her Labadist friends Sondern, in Ravenberg, for their abode, and hastened to Berlin. Her guests expected her speedy return, but days, weeks and months elapsed and she came not back to them. Fearing that they no longer were welcome, they addressed a letter to her thanking her for her kindness and hospitality, and on June 23, 1672, departed for Altona, in

the Danish province of Holstein where, since 1601, liberty had been allowed.

It was not long before the poor wanderers found that city also. The Lutheran ministers were in the collecting, on each Christmas day, a species of tax from inhabitants including even the Jews. On the Christmas of the year of the arrival of the Labadists, they imposed also upon the new-comers, but were met with a decided refusal. The mayor was inflamed with anger and swore that another Christmas the rebels should be expelled. Through the machinations of this man, aided by the clergy, the king was induced to issue a decree of expulsion. The Labadists refused their willingness to submit to this cruel measure, but that they should not be forced to depart in midwinter the tender-hearted monarch took pity on them. Upon investigation he granted their request, and then permitted them to remain, even took them under his special protection.

And now, at last, Labadie, seemed to have reached the fulfillment of his design to found a religious society on the principles which he inculcated, and its members had come to a haven of rest. The devotees were united in the bonds of a true friendship. They had all the same interests in common, and in honor they preferred one another. Maria now was perfectly happy. She was named "Mother Schurman." She was relieved of her share of household duties, so that she might be able to employ her splendid talents uninterruptedly in advancing the highest interests of the Society. Her facile pen, consecrated to the service she had embraced, was never idle, and her literary labors during all the time of the residence in Altona, were very numerous. It was at this period that she translated into Dutch a collection of hymns composed by Labadie, wrote her fine poem of the future of Christ's Kingdom, which afterward was translated into the German language, and prepared her elementary treatise on the first three chapters of Genesis. To the learned men abroad, among whom was John Owen, she

letters written in the purest scholarly Latin. Her most extensive work of those days is her *Eukleria*, written in Latin, and printed, in 1673, on the press of the Labadists in Altona. Friends and enemies concur in the sentiment that this book is "a precious gem, a costly jewel, a treasure for the intellect and the heart." Brakel called it "the most lovely flower which was cultivated in the garden of the Labadists." Divided into nine chapters whose headings clearly indicate the nature of the contents of the volume, the book gives the reader an insight into the inner life of the celebrated authoress, and thus explains to him much in the outward life that seems strange and startling. The headings are as follows: Chapter I—A general and correct exhibition of my past and present state. Chapter II—A particular representation of my early life, beginning at my infancy, in which I applied myself to piety, and was diligent in the effort to acquire a knowledge of the first principles of languages, the arts and the sciences. Chapter III—Concerning human knowledge, and the unfeigned judgment which I at present entertain in regard to it. Chapter IV—Concerning theology, the practice of piety, the manner of praying, and my former mode of observing the Sabbath. In this connection I treat of the character of the Old and the New Testaments. Chapter V—Concerning the Evangelical Church and other conventions of a very diverse character, and concerning the surprising secret paths by which Divine Providence brought me to the true Evangelical Society. Chapter VI—the narrative of my past life is resumed, and my entrance into my present condition is set forth. Chapter VII—Concerning my removal to Amsterdam, and my closer union with the revived pure church. Also a history of some events that occurred about the time of the first meetings. Chapter VIII—Concerning our departure from Amsterdam and our journey to Herford; our arrival there; our stay in it and our departure to a country-seat of the Princess. Chapter IX—Concerning our arrival in the city of Altona, belonging to the King of Denmark, and of our residence here until the present moment.

While the book was praised throughout the entire literary world on account of the purity of its Latin and the beauty of its style, it provoked opposition from those who claimed that it was pervaded with the spirit of Labadism, and who for that reason did not hesitate to pronounce it the product of an old woman in her dotage. But contempt is not argument and sometimes recoils upon those who can wield no other weapon. Many divines, both of the Reformed and of the Lutheran churches, seriously applied themselves to the refutation of the position taken by the distinguished authoress as to the manner of keeping the Sabbath. She declared that all days alike must be consecrated to God in the way of spiritual worship and holy activity; that the ceremonial injunction apparent in the command concerning the Sabbath is abolished; and that henceforth men must defer only to the Spirit who is the infallible Interpreter of the law of God. Such a conception of the nature of the Sabbath, although an erroneous one in many essential particulars, admits of a manner of treating it for its correction, more worthy than the application of irritating epithets to the person who holds it.

While Anna Maria was engaged upon this work, the Society was overtaken with the calamity which had threatened it some time. Its leader had been prostrated with a severe illness, from which, however, he recovered sufficiently to resume his preaching and writing. His renewed exertions caused a relapse, and seven days afterward he died in the arms of a faithful disciple and friend, Lady Van Schurman. His last utterance was, "Thy will be done from everlasting to everlasting." He was in many respects a very remarkable man. His piety was unquestionable and of a profound order. His great grief at the coldness, the formality, and the worldliness of the Church was creditable to him. His error was in his breaking away from all ecclesiastical ties. He has been regarded standing in a middle position between Spener and Zinzendorf. Many opposed him bitterly, but many also recognized his excellent traits, and among them such honored names as Brak-

Lampe, and the two just mentioned. His life contributed much material to Max Goebel's "*Geschichte des Christlichen Lebens*." A last will and testament, prepared by Labadie during a severe attack of sickness, which, however, did not prove to be the last, was introduced by Anna Maria in the second volume of her "*Eukleria*." It is a noble monument to the devoutness and the self-sacrificing zeal which characterized the whole course of its author. He passed away on his sixty-third birthday, February 13, 1673.

Pierre Yvon, who was to Labadie what Beza was to Calvin, Melancthon to Luther, and Spangenberg to Zinzendorf, succeeded as the head of the little band at Altona. He was held in the highest esteem by the celebrated Vitringa, who wrote about him after his decease, "The memory of the sainted Yvon, a faithful servant of Jesus Christ, shall be precious to me on account of his extraordinary piety and learning, his subtlety in discerning the ways of God, our mutual affection, and a distant relationship between us which indeed I regard as an honor." At his side was the now gray-haired Anna Maria, whose utterances were regarded by the Society as almostacular, and to whom he himself looked for counsel. She was still in the full use of her amazing mental powers. By means of her wise instructions, her affable behavior and her kind and helpful ways, she exerted the greatest influence upon those with whom she had cast in her lot. By means of her correspondence with persons whom her reputation had already drawn toward her she persuaded quite a number from abroad to unite with the Society. Among them was a noble woman from The Hague, between whom and the prophetess, as Anna Maria called, a friendship was formed so strong that when the former died within a year after she came to Altona, Anna Maria put in writing a wish to have her own body interred by the side of that of her beloved sister.

The Lutheran pastors who, as has been seen, made an unsuccessful attempt to effect the expulsion of the Labadists from Altona, at last were gratified by their departure from the city.

Yvon perceived that war was about to break out between Sweden and Denmark, and he determined to remove with his flock to a place of safety. Friesland was selected; but just then pressing invitations were sent to the society by Cornelius V. Arnhem, the Governor of Surinam, to occupy his castle of Waija near Waperveld in Friesland. The buildings were large and were defended by thick walls surrounded by a triple moat. The invitation was accepted, and five brethren were sent ahead to put a number of rooms in order for Yvon and his most aged and faithful members, among whom was Lady V. Schinckel, who were to follow them as soon as practical. The sea voyage of the latter party almost had a tragical ending, for the vessel which conveyed them was tempest-tossed and came near being wrecked. But not even within the so-called fortifications of Waija could a permanent refuge be found. The States of Friesland received numerous communications which the Labadists were denounced as schismatics, and their doctrines were declared to be exceedingly pernicious, and they were informed that the Reformed Church was greatly impeded by the fact that the secession ideas of the Labadists were spreading, and that many proselytes were constantly joining the ranks of the latter. Accordingly they appointed a commission to confer with Yvon. To the twenty-three questions which were laid before the leader, he answered so satisfactorily that, upon the recommendation of the learned Witsius, Franeker, the States resolved to permit the Labadists to have public worship and to grant them all the privileges of the Reformed Church. This, however, was not to the mind of the ministers, who wished to see the Labadists restored to the bosom of the Church, or, on the other hand, wholly suppressed. Even Brakel, who formerly was a warm friend of Anna Maria, took sides with these opponents, and from his pulpit at Leuwarden denounced the followers of Labadie as errorists. While these conferences and discussions were in progress, the aged "prophetess" still drew around her many distinguished men. England added to her visitors in the persons of William Pe-

**FOX** and **Barclay**, who spent much time with her in conversation upon religious topics.

And now the end had come also for this truly remarkable woman. For some months she had been suffering severely from gravel and gout, which caused her excruciating pains, under which, however, she retained her clearness of mind and enjoyed an unwavering cheerfulness of spirit. She drew the last breath on May 4th, 1678, dying in the full confidence of Christian faith and hope. A few moments before she expired, a member of the society said to her: "Be of good courage, dear sister; in a little while you enter eternity." She replied: "In eternity,—in eternity,—said our beloved father, Labadie, . . . ." The quotation of these words, spoken by her revered friend and pastor, and recalled by her in this extreme hour, never was completed.

There always have been people, and there are some to-day, who regard a learned woman as an anomaly. Her superior culture is supposed to unsex her, at least in respect to the charms and the graces peculiar to the feminine character. The development of her mind, by which she has been elevated above her sisters, and even above the majority of the sterner sex, is thought to have been at the expense of that which is gentle and lovely in woman, and to convert her into a monster curiously unique and undoubtedly repulsive. The very idea of wedding a learned woman and installing her as the mistress of the home is enough to make many men shudder. They would as soon think of embracing a glittering icicle or cherishing a bundle of wormwood. Anna Maria Schurman did not escape the treatment to which any who entertained such sentiments in her day deemed themselves justified in subjecting her. It was, perhaps, in this spirit that one of her biographers, *Tomasius*, made an assertion which has been widely copied, that she was fond of eating spiders. The thing, shocking as it is, is not wholly improbable as an eccentricity, for the writer of this sketch saw a young lady of education and refinement, as she stood before an ant-hill in the woods on a bright summer

day, selecting from the teeming, tumbling mass the largest and the fattest insects, and, distinguishing between the sweet and the sour, eating them with evident relish. Apart from the single author's statement, there is no authority for the opinion that Anna Maria was addicted to any such disgusting tastes: these, nor is there any good ground for the opinion that she was deficient in those attractions of disposition and manner which render a well-trained woman the ornament of social life.

We have seen that it was owing to an absorbing affection for her father, which had its expression in a supreme regard to his wish, that she remained in a state of celibacy. The principles of religion which very early were inculcated, were predominant in all her career, but especially, and as can be expected in every instance of healthy developement and growth, in the latter half of it. Not only by her writings, but by her behaviour she showed that she was a good Christian. A sentence in a letter which she sent from Altona to one of her friends in the Netherlands is significant. “Let us not, like so many so-called pious people, be deceived by correct opinions, emotions, desires, prayers, and devout practices, and by what are named deeds of love, *which are not animated by the Spirit of Christ, have not for their rule the will of God, and aim not at the highest honour of the Divine Being.* These three conditions comprise very much to those whom God enables to understand them and illustrate in their daily walk and conversation.”

She was in the habit both mornings and evenings, personally to lead in the family devotion. Besides, three times a day she had her stated seasons of private communion with her Father and Saviour. Until the change in her views of the manner of keeping the Sabbath, resulting from her acceptance of the teaching of Labadie on this subject, she was very punctilious in her observance of that day, after the example of Brakel who refused on Sunday to touch a morsel of food which had been purchased or cooked after eight o'clock on the preceding Saturday evening.

While her mother was living, and Anna Maria could devote herself to her studies and her numerous accomplishments, the

house was a temple of the Muses, from whose precincts those who were inclined to frivolous pursuits and were fond of gossip and offensive scandal naturally excluded themselves. But after the decease of the elder lady, the burden of domestic care fell upon the daughter and she was compelled to contract the time formerly given to her books, and to break off to a great measure a correspondence which had grown to vast proportions. We have seen with what faithfulness she cared for her aged, invalid aunts. Besides these sick at home, she charitably sought out and attended to the ailing destitute in the humbler parts of the city of her residence.

She was not without faults, such as she failed not to acknowledge, and as she grew in grace, greatly deplored. In her childhood modesty was a lovely trait of her character. But the lustre of that gem was for a time dimmed by the breath of a high-sounding and unceasing adulation. When renowned authors, poets, scholars, artists, scientists abroad, wafted toward her their laudations, vieing with each other in doing her honor; when at home such men as Brakel, Schotanus, Hoornbeek, Voet, Rivet, and others equally distinguished filled her ears with their extravagant praises, she became vain and self-glorious. But this idol she learned to renounce, and she bewailed with many tears the weakness that had prevented her from resisting its seductions.

She has been charged with a lack of self-control. The mention of a single incident suffices as a refutation of this accusation. She had spent thirty days of constant and arduous labor in fashioning in wax a superb embossed bust of herself. In an evil moment one of her aunts carelessly allowed it to drop from her hands. As it struck the floor it was shattered into small fragments. When informed of the occurrence, Anna Maria quietly observed, "In the poem which I affixed underneath, I called it a fragile piece of art. Still I had no idea that it was destined to perish so soon. Why do we place our affections upon transitory things, since, as Pindar has well remarked, 'we ourselves are only the shadows that are seen in our dreams.'"

It is a signal illustration of the vanity of all earthly renown that the spot cannot be identified, even within such narrow limits as the little church-yard at Wiewerd, where the body of this truly remarkable person was committed to its last resting-place. Under the church is a funeral vault which is noted, like one at Bremen, and another at Bonn, for the reason that the corpses placed in it do not decay, but in their coffins become desiccated, and in this dried condition retain their outline intact. In 1765 the vault was opened, and in it was found the corpse of a woman swathed in a very costly shroud. Instantly it was surmised that this was the body of the famous Lady Anna Maria Van Schurman, and crowds gathered from all parts of the land to view it. Mr. A. F. Van Schurman, lineal descendant of the family, denied that the corpse was the body of his distinguished ancestor, since, according to a desire which she had expressed, her remains had been placed in a cavity which had been dug under the church wall, and in such a position that the head, facing the east, was outside the wall and the body within the enclosure. This statement was confirmed by the Reverend Mr. Schotsman, minister at Leyde who, however, added that the body, after remaining interred thus for a number of years, was taken up and placed in the vault, which, at the time of Anna Maria's death, was not yet ready for the reception of the dead. His authority for the latter assertion was the sexton of the church, who, in 1800, had held the office for fifty-two years and had been preceded by twenty incumbents who each had performed its duties for a term lasting half a century, the tradition thus going back to a date with thirty years before the decease in question.

Differing from these two statements is that of a venerable resident of Wiewerd, who said that the lady had been buried near the northeastern corner of the church, and that in his youth his father had shown him the grave.

The Lord knows the places where the dust of His own rest and from them, wherever they may be, He shall raise it up the last day in forms of resurrection-glory.

## IV.

### EVERY CHRISTIAN A PRIEST.

BY REV. W. J. SKILLMAN.

IDEAS naturally precede definitions, just as in practical affairs principles operate long before they can be formulated. An instance of this, immediately at hand, is furnished us in this subject of the Christian Priesthood. The sacerdotal position of believers, individually and universally, is indicated very early in the Scriptures, nevertheless the doctrine lies comparatively latent there and only comes into anything like definite statement again as the canon of the New Testament is very near its close. Yet this doctrine is one which pervades Revelation, and, when fully discerned, is seen to stand vitally connected with the whole body of redemptive truth. Far too commonly neglected is it for so greatly important a doctrine as it is. Every Christian is a Priest. In some aspects this statement certainly involves as distinctively a Protestant or Reformation dogma as the more famous *articulus stantis vel cadentis ecclesiæ*. At all events it is clear that no appellation of richer meaning, nor one more comprehensively suggestive is ever bestowed in Scripture upon believers. To no higher dignity can they be elevated. Therefore it can hardly be unprofitable to note the place this doctrine holds in the Word of God and to strive, so far as we can, to attain unto the ground-idea therein.

Once in the Old Testament and five times in the New are the people of God spoken of expressly as "Priests," or as

constituting a "priesthood." To the host of Israel, then gathered at the foot of Mt. Sinai, Moses represents Jehovah as saying, "If ye will obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests, and a holy nation." (Ex. xix. 5, 6.) This is the single passage in the Old Testament where this designation is used. Turning to the New Testament, we have, two passages in the first epistle of Peter and three in the Revelation of John. Peter (1<sup>st</sup> Epis. ii. chap. 5-9,) writing to Christians in general, twice—but in the same connection—calls them a *ἱεράτευμα*, "a priesthood"—first "a holy priesthood" and then "a royal priesthood." And in John in the Revelation, (i. 6, and v. 10), they are "priests unto God"—*ἱερεῖς τῷ θεῷ*—and (xx. 6) "priests of God and of Christ"—*τοῦ θεοῦ καὶ τοῦ Χριστοῦ*. Virtually, however, these New Testament passages are but three, making but four statements in the entire Word of God explicitly of this character. And further we remember that both Peter and John are evidently quoting from Moses, or writing in plain allusion to the word in Exodus, so that there is an exceeding small residuum of express or direct teaching in the Bible on this subject.

But what is the significance of this teaching?

In order to a satisfactory answer, two or three things are imperatively needed. First there is need of a clear understanding of the exact gist of these passages—their purpose and precise point: and, since believers are called "priests," it is necessary to know just what the word, "priest," means, or what are the contents of the term: and lastly, how precisely this term is applied to believers.

What, then, is the specific intent, in each case, of these writers—of Moses, first, and then of Peter and John?

A slight examination will show that they all have the same end in view. Moses is plainly seeking to convey to the people of Israel some adequate impression of the exalted position which they, as a people, occupy in their

relation to Jehovah and as compared with all the other people of the earth. Israel is represented as the peculiar treasure of Jehovah—a special, particular property of his, bound to him by a unique bond of ownership—a holy people, a nation chosen as the first born of the race and set apart for God and for God's uses in the earth. It is in this line that the people are spoken of as "a priestly people." They are more than that. In the phrase of Moses, they are "a kingdom of priests"—ממלכת כהנים—which according to Oehler, may be rendered, "a priestly kingdom." So in fact the LXX has it—*βασιλειον ιερδτευμα*. Significantly the language of Peter and John in the New Testament, corresponds in all the minuter particulars with this language of Moses in the Pentateuch. Peter designates Christian believers as "a royal priesthood," as said—*βασιλειον ιερδτευμα*—the very word of the LXX, perhaps before the eye of the writer, as certainly it was before his mind, as he wrote. And it is noteworthy also that in each of the passages wherein John speaks of the priestly dignity of Christ's people, he associates along therewith this idea of kingship. In the two opening passages in the Revelation they are a "kingdom"—*βασιλειαν*—and in the closing passage (xx. 6) though they are not expressly called, "kings" neither are they simply "priests," but they are priests who rule—"priests of Christ who shall reign with him."

Now what is the object of this language and what the force of it? From the context in each case, it is evident that both the patriarch and the two evangelists, or apostles, are laboring, as said to convey an idea of the high place under God in which his people stand. It is not needful to enter into minute details merely to show how this is. In both cases, however, in the Old Testament and in the New, the wonders of God's electing grace, wherein he chooses a people out of all others to be his people, is the strong primary thought. "Israel is my son, even my first-born"—so Jehovah bids Moses say to Pharaoh, in the opening of Exodus, (iv. 22.) and so Peter inscribes his epistle to "the elect according to the foreknowledge of God," (i. 2,) and

in immediate connection with the ascription to them of priestly position, declares that they are “a chosen generation—*γένος ἐκλεκτόν*. In accord with excellent authorities, it may be affirmed that there is perhaps here an intimation of the priestly position virtually of the whole Jewish nation, as related to the gentile nations of the earth, and of the priestly position of the whole Christian body, as related to the world afforded in these passages. That idea, however, is not followed up, either as respects the Jews or as respects the Christian church. The nation as a nation very evidently was not priestly nor is it the church as the church that is so. It is the church that is within and behind and underneath the church—God’s invisible kingdom in the world, in fact, is the only really priestly kingdom. The true people of Jehovah, the true people of Christ, or veritable believers—to them alone is this honor, Peter so explicitly says—*ἡ τιμὴ τοῖς πιστεύουσιν*.—(1 Peter i: 7.)

By the ascription of combined priestly and royal dignity to God’s people, it is to be concluded, therefore, is meant that they are called to occupy the highest place in God’s realm and to engage in the very noblest service under him. This, in general terms. But, it may be inquired, is anything more meant? Is there anything specific here? That is a thing that can only be determined by determining a question prior thereto, namely, What is a Priest? Etymologically and in every other way this word needs to be looked at. Sufficiently common is the term in both the Hebrew and Greek Scriptures, so that there can be no difficulty in arriving at the force of it in its common acceptance; but the root-idea therein must also be known, or, so far as possible, what, to the very last, are the full contents of the term.

As met with in vulgar usage, no word, in a religious connection, is employed with more looseness than the word “priest.” With masses of people, the name serves simply to call to mind a well-known Roman Catholic official, or one holding a similar position in some of the other religions of the world. At

Reformation the designation was largely discarded because of the false conception of the work and the place of the Christian ministry which it carried along with it; and where retained among the Protestants, it was with the clear understanding that the priest was not a priest in the Bible-sense of the term, but merely in the strict philological sense of the word as adopted into Christian nomenclature—that “priest,” in short, was just minister, pastor, elder, *i. e.* πρεσβύτερος, presbyter, prester, priest. Still the retention of the term led to trouble; little by little, the old idea returned, so that we find Spener in his “*Pia Disideria*,” complaining that the clergy of his time assumed to be a “priesthood” in all the fulness and implication of the old Roman idea. Indeed, the pietistic revival in Germany at the close of the seventeenth century, with which Spener was so identified, had, as one of its primary objects, the restoration of the true conception of the universal priesthood of believers—though the conception at the time was, in some quarters, pushed to a fanatical and dangerous extreme.

The idea of a priestly ministry in the Christian Church is something utterly untenable—there is rightly no such priesthood. In all the New Testament there is no intimation that the ministry are to hold a specially priestly position or that they are to exercise priestly functions in distinction from the people. Never are they called priests—not once is the term ἱερεύς so applied. A score of honorable titles are bestowed upon them and upon their office, but not a declaration or a hint is there to show that they are priests in any sense different from what all believers are such. As Christians they are as much priests out of the ministry as in it. Moreover, it would not be hard to show that this priestly idea, like every other perversion of the truth, in proportion to the greatness of the truth perverted, must and always does prove pernicious.

The question, however, to return, is not, Who are *not* priests? but, What is a priest? Etymology really affords little help. The Hebrew כֹּהֵן, in its ordinary usage, is simply “a priest” and that is nearly all that can be made of it, though

the verb **קָהַן** meaning, in the most radical conception of it, "to stand," may afford a fruitful hint. Gesenius finds in the Arabic the cognate radical, lost in the Hebrew, which means to vaticinate, or foretell as a soothsayer, having at its basis the idea of mediation. Bähr also connects it with an Arabic root, meaning "to draw near." The Greek and Latin equivalents indicate merely a sacred person. The ground-idea of the term, in all the more ancient languages, seems early to have given way to the vague and merely general conception of a religious person or one who officiates in a religious service. But if the conjecture of Gesenius be right that the basis of the idea in the Shemetic languages is that of mediation, and that while the Arabs retained one prime element in that thought of mediation, the prophetic namely, and the Hebrews the other, the strictly priestly—if this be so, then in etymology even one lays hold on the very foundations of the truth here. It is not difficult to be persuaded very strongly of this. For whether these conjectures in Shemetic etymology be right or not, the root or ground-idea connected with the universal usage of the word in Revelation is evidently that of mediation. The priest is one who "stands"—stands before God—he "draws near" to God; he is "set apart," "a sacred person," in both the Hellenic and the Latin idea, for the furthering of man's highest ends. This is the plain thought of the Bible, and is borne out by all the evidence coming from extra-biblical sources.

Pushing the inquiry further, it may be asked, What is this Mediation-Conception as found in Scripture? Is it not, it may be queried, evidently triune in nature? Is there not virtually in it always, in other words, the prophetic idea, the kingly idea, and the priestly? See: the king is one who "stands" between God and man to rule—ruling, of course, with derived authority, *in loco Dei*. So the prophet "stands" there to teach. He is not, after the careless, popular conception, merely one who foretells or presents future truth. The veritable God's prophet is one who teaches God's truth whatever the temporal relations of it, whether it respect past, present,

future. And so the priest also "stands" in that same place between God and man, not as a ruler or as a teacher, but as a reconciler, to do the completing and what, by every consideration, must be viewed as paramountly the essential work in mediation, the preliminary and foundational work therein, namely, to close the yawning, separating chasm between man and his Maker caused by sin. Nor let the correlative and beautifully complementary character of the relation reciprocally existing especially between prophet and priest be passed here unnoted. As the prophet stands, for example, between God and man to teach, or looking, as it were, from God manward, so, on the other hand, the priest stands between God and man to atone and intercede, that is, looking from man Godward. To reason out all this matter fully, however, or in minute detail from Scripture, there is not room, but perhaps it is sufficiently indicated what is to be understood of the nature of priesthood, getting down to what is the initial and controlling, the germinal and fructifying idea in it. A priest, in short, is one who fulfills the fundamental and most essential part of the work of mediation between God and man.

But here a point is reached which is certainly pivotal: Jesus Christ, namely, is the Priest of all priests. In Him all other priesthoods are included, and, as foreshadowing His priesthood, or as derived from it, in Him all other priesthoods get their force. In the priesthood of Christ alone can be learned the significance of the priesthood of the worshipper—in fact, all that pertains thereunto or that throws light upon that, since therein is to be learned the significance of worship itself, wherewith the priestly idea from age to age has been inextricably entwined.

It would unquestionably prove of interest to show point by point what a flood of illumination is poured upon this subject from a review of the person, life, teaching and work of Jesus. But it is clearly from the recognition of Him, or of the Messiahship or the Christ-idea in Him brought out in its fulness, and of the one only efficient because divine priesthood which is His,

that men from the beginning have had any access to God at all. True worship, from the first hour to the present one, has been throughout essentially the same—possible only through mediation, and never has there been but one mediator. Worship, as shown in Christ, is, in fact, simply going to God. Let men put it in whatever phrase they please, yet it always comes to that. It is the soul's response to God, to the calls and claims of winsome divine love. It is the yielding of man's life in principle and action, in motive and conduct, to the attractive forces or influences which are perpetually poured forth from God, as light and heat are poured from the sun. God calls, man answers; God woos, man responds; God bids, man obeys; God says "come," man comes—this is worship. It is going to God. So much is clear.

Now it is universally conceded that the primal design of God for our race, as made known in Scripture, was that of unobstructed communion with himself. This is the idea presented in the account given of Eden and of the Fall of man. After the Fall mediation became necessary. This mediation, at the first, and for ages after, was through the father of the family. He stood *in loco Dei* to His household—a prophet or teacher, a priest or intercessor with God in behalf of that household, and a king, or ruler and defender therein. But the priest, whether of the single household, as Noah or Abram, or whether tribal, as, perhaps, was Melchizedec, could not come to God empty-handed. Some offering must be brought. And the accepted offering from the day of Abel, there is every reason to believe, was in nature sacrificial. From the opening word in Genesis to the closing one in the Revelation, there is, throughout, unmistakably written, the requirement of the shedding of blood. Man, as a sinner, cannot approach God without some propitiatory sacrifice. But every sacrifice pointed clearly to the Lamb, God's own offering for sin; so every sacrificer, Father, Abel, Noah, Melchizedec, that is, every priest, and every prophet, too, and every king—every anointed one—pointed on to the Messiah or the

ist, the real or veritable and all-efficacious Anointed One, true prophet, priest and king.

Jesus Christ is not only the real and only priest, but, as indicated, He is also the gathering up of all the significance and essence of worship. Everything of this nature, first and last, finds its explanation in Him. He is the pure Medium in which every element of true religion is held in clear solution. This is not only of the special and more formal Jewish economy, but of the period of developement, but clearly, also, of the broader, patriarchal dispensation preceding. Humanity's priest is Christ, and more than priest. Priest, Altar, Sacrifice, Temple and Shrine in one is He. He is the Victim with blood of purifying power. By the yielding up of His life, the faithful worshipper finds his own forfeited life restored, and now he can come to God on freest terms, heart responding to heart, and enjoying reciprocating life. The otherwise inappeasible craving of the soul for release from guilt upon real grounds, *i. e.*, on ultimate grounds of justice, in Christ is fully satisfied. That union, which is the essence, and that communion which is the expression of spiritual and eternal vitality, are in Him attained unto. Indeed, in this view, what a force for mind and heart have a thousand allusions of the New Testament, both from the Christ Himself and from His apostles. How glows the argument in that great letter to the Hebrews, wherein is set forth the true, and more excellent, the supreme priesthood of Jesus.

In Jesus Christ we learn the essence of worship because in Him is to be learned the essence of sacrifice which must ever be viewed as the essential thing in worship. And what is the essence of sacrifice? By faith, recognized as an objective thing, it is plainly that wonder of wonders, the yielding up of Himself on the part of the holy God in behalf of the sinner, helplessly in sin; and subjectively it is similar. Looking Godward, it is, on the part of the worshipper, the supreme yielding up of himself in love and trust to his Maker, even as he perceives by faith that the Maker, in infinite love, has yielded up Himself for the sake of him the creature: and looking from man to man

clearly the same idea is involved. For the sacrifice of Christ bridges over not only the awful chasm between man and his Maker, but it spans, also, the dark gulf between man and his neighbor. Religion is a binding together, whether the etymology of the word bears that idea out or not. Priesthood, therefore, it is to be concluded, taking all that is embraced in it,—religion, Christ-ianity,—is union. It is life for life and life to life, and here in a world where sin reigns, whose wages is death, it is also necessarily life from death. It is, in short first of all, love begetting love, and then it is love awakened and in confidence responding to love, and, through this love, obedience as pure and as rhythmical as the songs of the angels.

Perhaps, what is thus offered may quite satisfactorily and effectually serve to prepare the way for the third and final question here, which, indeed, is the one great question throughout, namely, In what way are all believers Priests?

I. And first, be it said that the believer to-day, or the Christian, is a priest—and every Christian is such—not tropically or by metonymy merely, but in a very real and full or exceedingly rich sense of the term. God's ideal, so to say, was that the ancient covenant people should be a priestly people, a kingdom of priests, but it remained an ideal, to be realized, as so much else in connection with the seed of Abraham was, only when the fulness of time should come. Israel was by no means ready yet for direct universal priestly approach to God in every home and by every heart. In truth, very shortly after the revelation of the divine thought in this matter concerning that people was made, they expressly declined the high position offered them, shrinking with dread from immediate intercourse with Jehovah, desiring much rather to approach Him afar off and through Moses. To-day, however, every true follower of God, in Christ is more abundantly and even literally a priest, than ever Aaron was of old, or, be it said, than ever was Melchizedec.

II. The Christian is a priest derivatively, but none the less veritably, and most exalted in every view is the position he thus

copies. Believers are kings through Christ the King, as they are priests through Him the only cleansing priest. The double reference noted gives double assurance in the interpretation. The dignity on earth surpasses the priestly. A conception to that effect prevails among men and Scripture well bears it out. The peculiar glory of the Redeemer, as He Himself affirms, is that He came "not to be ministered unto but to minister," which ministry was accomplished under His threefold office of prophet, priest and king, wherein is to be included all that Jesus was and became and is, as well as all that He said and did and suffered. But the peculiar essence of what the Christ is, and what He wrought, is expressed when He is called the great High Priest. So presented He is seen in the grandest single view that is to be taken of Him. His peculiar glory is apparent the moment He is regarded as the One who came "to minister and to give his life a ransom for many." And in a certain rich sense, all that Jesus was His people are through Him. He was a Son and they are sons. He became like them that they might become like Him. He is a prophet and they are prophets. So John in his first epistle (2: 27) intimates when he says, "Ye need not that any man teach you," and affirms that by a divine chrism Christians have attained unto prophethood. Abiding in Christ, the Truth, they have the Truth; in the Teacher they are teachers. And like their Lord they are kings. Victory is theirs through faith in Him. They are conquerors. Themselves and the world they are to subdue to His sway, bringing every thought into subjection to Him. Just so, through the great High Priest, are Christians priests, and in this the height of their position is attained. They are priests to fill their lives with priestly work in and for Jesus, offering spiritual sacrifices, making themselves and all around them worshipful. The glory of all ancient priesthoods, among God's people culminates in the priesthood of Christ; but He is "a priest forever," and in Him that glory glows increasingly ever in the multiplying hosts of His people, to shine forth and irradiate more and more all the ages to come.

III. In this a point is reached where a final statement is possible of what is to be conceived as the very essence of the Christian Priesthood. Worship, in every age, may be assumed as substantially the same. Religion stands in three terms: God, Man, and the Mediator between them. Mediation, whatever it may be within, has its outworking in three lines—the prophetic, the priestly, and the kingly. The priestly part of mediation, the mainly essential or foundational part, has its chief outworking in the line of sacrifice. And what, again, is sacrifice? It has been declared a love-prompted yielding up in behalf of others. So God sacrificed himself in his Son; moved by love he yielded him up for man's sake. "God so loved the world." Thus God, through love, through sacrifice, through priesthood, through mediation, bridged the chasm between Himself, the Pure, and Man, by reason of sin the Impure. But as God thus comes to man, so through mediation, priesthood, sacrifice, love, must man go to God. And never, in any age, has there been any other way of getting to Him. God coming to us, sacrificing his Son, showing his love—exhibiting his truth and applying it by his Spirit—moves us to repentance, faith, and love, and all that love includes. For we love him because he first loved us. All worship in every age is sacrifice. Its outward ground is a Sacrifice made in pure grace, or rendered freely, and its inward spirit is a sacrifice, also rendered freely: with faith as the nexus between the two. It is a love-prompted yielding up. Self-denial, the prime principle of discipleship under Jesus, must have been the prime thing in all true walking with God away back to Enoch and Abel. The true Christian, then, through God coming to him in grace in Christ and accepted of him by faith, is all that Christ is and has all that Christ bestows. He has mediation. He is a true prophet, a true king and a true priest. In Christ he has an acceptable sacrifice to offer; and Christ has inspired in him the principle of all sacrifice, even love. And with what shall man come to God, if not with that, as the prophet Micah intimates? This to repeat, is the condensed thought; Christ, God's sacrifice, the offering of his love is certainly the

ective ground of our religion. But subjectively by the soul's sacrifice of itself to God—giving up its own righteousness for divine righteousness, its own hope for Christ formed within hope of glory, its own life that it may have its Lord's life; yielding up, that is, its love not as of its ownself but as nothing to which it is constrained by Christ—so that soul is personally near to God. Through love thus begotten without the essence of all sacrifice, all priesthood, all mediation, is attained, and now and thus hence, the Christian priest finds every barrier gone, no temple-courts or interceding human priests henceforth, but he for himself has now unrestricted access to the Holiest of All. This, so far as the self or personal side of the Christian Priesthood is concerned.

IV. And as to the exercise of his priestly functions in behalf of others the same profound principles apply. The great work of the Christian Priesthood is to manifest God—"to show forth (Pet. v. 7,) the praises of him who hath called [them] out of darkness into his marvellous light." The thought would seem to be that now, through their love begotten in Christ, their sacrifice or self-denial, through their priesthood and mediation (as above), through Christ, as it were incarnated in them—the great Prophet, Priest, and King in *them* thus prophets, priests, and kings through him—the way may thus be shown, they being living epistles of Christ, how all both Jew and Greek, Barbarian, Scythian, bond and free, may gain unhindered access to the Father. And certainly nothing can be so to the glory of God as this. But thus, in every age, human priesthood, when true, has been the same essentially. Before the great High Priest came, his types revealed him. And this is to be remarked that the more fully they were types, *i. e.* the more clearly they revealed him, then more were they than priests in the mere Judaic order, or what may be called the scheme of theocratic particularism, employed in the unfolding of the Christ-idea, in the story of that people; they were at the same time kings and prophets, also. That is the better type of Christ was not Aaron but Melchizedec, the patriarchal priest. Even Moses, in some

ways, was a better type. who while a prophet, a law-giver, was also a ruler; and so David also—marked personal prefiguration of the coming Messiah—was more than king; he certainly exercised prophetic, if not priestly functions. In Christ, one is enabled to look back over and beyond the particularistic Judæan development of redemptive truth and to catch a glimpse of what may be called the broader, more catholic or universal thought of God. The father in every household, in pre-Judaic times, was, under divine appointment, the mediator for those dependent on him. The Church was the household and the household was the Church. The family was the state, the state the family. The unit of society was not the individual, but the home circle. No man stood alone; he was never counted except as counted in with others. And thus access was gotten to God. Trace by means of comparative theology the idea of worship back toward the dawn of race-life in Egypt, in Assyria, in Persia and India, and you invariably come to the patriarchal idea. The Vedic prayers and hymns all show that for centuries there must have been the utmost simplicity of worship. There is no thought in them of a priestly caste. Now in the Christ there is clearly a reaching back to that early time—as much a God's time as any other—to the Melchizedec or patriarchal age, when in every home was a prophet, priest and king. Jesus came to restore the law. And thus in its fulness one sees what the latter-age priesthood is. It is the planting again of the very root of the only true society life—the binding and indissoluble union of the home to God, to cure, as alone this can, the accursed jar and snarling of modern individualism run mad. It is the embodiment and expression of the whole mediatorial idea: it is more—it is the warm incarnation of the truth of mediation. It is every soul standing in union with other plainly related souls, bound to them mutually and with them bound to God. And this is the church in its ideal—not a gathering of individuals, but a gathering of households—souls responsible to souls and responsible for souls, no life apart, but where every Chris-

in this way or that, by his conduct and principles, by his and deeds and influences shall show that there is verily way open from sin to holiness, from earth to heaven—man to man and from man to God—so that in all the ends of earth it may be proclaimed and to every people, that now verily God “is not far from every one of us,” and that “he who dwelleth in love dwelleth in God and God in him.”

*January 18th, 1888.*

## V.

# THE HIGHER CRITICISM IN ITS THEOLOGICAL BEARINGS, WITH SPECIAL REFERENCE TO THE PENTATEUCH QUESTION.\*

BY REV. WILLIAM RUPP, D.D.

UNTIL a comparatively recent period Biblical criticism ~~was~~ concerned mainly with the form of the sacred text, and ~~but~~ little with questions concerning the genuineness, integrity ~~and~~ credibility of Biblical books. All questions of this kind ~~were~~ supposed to have been closed by the adoption of the ~~canon~~. Freer and more critical views, indeed, prevailed in the ~~age~~ of the Reformation, when Luther, for example, denied the ~~Johannine~~ origin of the Apocalypse, and the Solomonic origin of ~~the~~ book of Ecclesiastes, and Calvin doubted the Pauline ~~authorship~~ of the Epistle to the Hebrews, and the genuineness of the ~~Second~~ Epistle of Peter. But in subsequent times it was ~~generally~~ assumed, without any investigation or question, that ~~the~~ sacred writings contained in the accepted canon of Scripture were produced by the men to whom tradition had ~~ascribed~~ them, and at the dates which tradition had fixed.

And these writings, though produced through human ~~instru-~~mentality, were yet supposed to owe their existence ~~entirely~~ to a divine or supernatural origin. They were written by ~~the~~ ~~in-~~spiration of the Holy Ghost, which was believed to have ~~pre-~~served them absolutely free from error, and to have made ~~them~~ infallible in every statement and word. If even the words ~~were~~

\* This article forms the last of a series of papers on the general ~~subject~~ of "Leading Theological Problems of the Day in Relation to the ~~Faith~~," read at the Mercersburg "Retreat," in the month of August, 1887.

supposed to have been dictated by the Holy Spirit, still the acts of the writers were believed to have been so entirely under the influence of the Spirit, that every word and every syllable which they penned were clothed with infallible divine authority, and not a letter could be changed without doing some injury to God's truth. The Bible was thus supposed to be wholly divine, both in matter and form. As it came from the hands of the original writers, there could have been in it no trace of human imperfection—no error in science or history. It was infallible in everything, including even dates and details of history, as well as minute geographical descriptions.

But after having been thus produced by miraculous divine inspiration, the sacred writings were then supposed to have become subject to the fate of all human things. They might be considered imperfect by the admixture of human elements. They might be corrupted by human ignorance or carelessness. They might, from time to time, pass through the hands of fallible transcribers, and thus they might become corrupted by changes, additions or omissions. Transcribers might be careless, and might occasionally drop a word or a sentence; or they might inadvertently suffer a word or a sentence to slip into the text that did not belong to it; or, finally, they might fail to understand the sense of the text lying before them, and might presume to amend it by changes or additions of their own. Thus the text might become corrupt, and such in fact has been the case. Of course there is abundant evidence in the various readings of the different manuscripts of the New Testament, and also, though to a much less degree, in those of the Old. There is need, therefore, of a critical science to give us back the text as nearly as possible in the form in which it came from the hands of the original writers. Textual criticism, accordingly, was diligently cultivated; and by the careful study and comparison of manuscripts and citations, by grammatical and logical analysis, and the use of all attainable evidence and means, it was sought to restore the purity of the text.

It may fairly be made a question whether this was a pro-

ceeding that was entirely consistent. Was it not as important that the sacred text should be miraculously preserved from impurity after it had once come to exist, as that it should originally have been miraculously produced? What use is there in knowing that there once was an infallible text of Scripture, if we cannot be sure that we now possess it? Certainly our critical science is not infallible—a fact of which the critics of the day are constantly reminded by their uncritical opponents; and yet it is upon this science that the form of the text now depends. Is it possible, by means of a fallible process of reasoning, to arrive at an infallible result? We seem to have the same fallacy here that lurks in the reasoning of the Roman Catholic, who, by a process of fallible argumentation, arrives at the conclusion that the church is infallible, and then persuades himself that by accepting her teaching he comes to have an infallible faith. It would seem that the theory of verbal inspiration, and of an original verbal infallibility of Scripture, would further compel the assumption of a preservation of this infallibility by means of a continuous providential miracle. However, the facts in the case have been too strong to permit the advancement of such a theory. The fact of interpolations, of omissions, and of changes in the text of Scripture has been so clearly made out, that no theory of inspiration can blind men to its existence. And hence we have textual criticism as an altogether legitimate and valuable theological science.

But in more recent times men have not been satisfied with mere criticism of the text of the Bible. Scholars have addressed themselves to the discussion and solution of higher questions, namely, questions concerning the composition, the credibility, the integrity and literary form of the Biblical writings. They have not been satisfied to follow blindly any longer the traditions of the Synagogue or of the Church in questions of this kind. They have subjected these traditions to earnest critical inquiry. They have asked, for instance, whether the Biblical writings were really composed by the men whose names they bear; and if so, whether they were original pro-

**ductions** or compilations. And as many of the books of the **Bible** bear no names at all, especially in the Old Testament, **the** question has been asked whether they were written by the **men** to whom tradition has assigned them, and at the time when **these** men are supposed to have flourished. And, finally, the **question** is asked, What credibility do these writings deserve, **and** how are they to be understood? Are they to be taken, **without** exception, as records of literal facts, or may they be **supposed** to contain legends, myths and other poetical features, **like** the sacred literatures of the nations? It is with the **discussion** of these and similar questions that the Higher Criticism **is** occupied. And these questions it seeks to settle by the **application** to the Bible of the general principles of historical and **literary** criticism.\*

Out of the ordeal to which the Bible has thus been subjected **in** modern times, the New Testament has come forth practically **whole** and unharmed. The critical study of it has essentially **justified** the judgment which the Church has always entertained **concerning** it. There has, indeed, been a slight modification of **views** in regard to the time and manner of composition of **certain** books, as well as in regard to the time and circumstances **of** their adoption into the canon. Thus it appears probable **that** the Apocalypse was written, not in the time of Domitian, **as** was once generally believed, but in the time of Nero, and **that** the Gospel of John, and not the Apocalypse, forms **chronologically** the last book of the New Testament, having been **written** later than the Epistles. The view of the origin of the **Synoptical** Gospels now is somewhat different from that which **prevailed** previous to the rise of modern criticism. They are no **longer** regarded as entirely independent productions, each one **separately** dictated by the Holy Spirit, but as resting upon a **common** basis of tradition, and the later ones embodying the **material** of the earlier. Thus the Gospel of Mark is supposed **to** have been based upon an earlier writing of Matthew in

\* For a brief but clear statement of these principles, see Prof. Briggs' *Biblical Study*, pp. 86-94.

Aramaic, the "*logia*" of Papias, and upon reminiscences of the preaching of Peter; while the present Greek Gospel of **Mat**thew and the Gospel of Luke are both believed to have **been** based upon the "*logia*" of Matthew and upon the Gospel of **Mark**, together with some independent traditions and **docu**ments.\* The adoption of some such view concerning the **origi**n of these Gospels seems to be rendered necessary by an **unpre**judiced consideration of their common features. The **vindica**-tion of the authenticity of the Gospel of John may be regarded as one of the most eminent achievements of modern **critica**l science. But in general the view which the Church has **always** entertained in regard to the character and value of the **New** Testament writings has been justified as substantially **correct**. The New Testament has proved itself to be a genuine **prodac**-tion of the Apostolic age, truly reflecting the Christian life **and** faith and teaching of that age.

But the results reached by the critical study of the **Old Te**tament have thus far proved to be somewhat more **revolutionary**. The tradition concerning the origin of its various books, **whi**ch the Church at first received from the later Judaism, from **Philo**, Josephus and the Talmud, has been considerably **shaken**. Moses, for example, is no longer believed to have written **the** book of Job; nor is Solomon any longer believed to have **com**-posed the books of Proverbs and Ecclesiastes. The Psalms **with** few, if any, exceptions, have been taken from David, and **their** origin has been assigned to different ages of Jewish history, **reach**ing down as late as the time of the Maccabees. The second **part** of our present book of Isaiah (Chaps. XL.—LXVI.), the **most** evangelical portion of the Old Testament, has been taken **from** the historical Isaiah, and adjudged to some unknown prophet living in the time of the exile, when Cyrus, the Persian **con**-queror, whom he points out as the liberator of the Jews, **had**

\* The above is the view of Prof. Bernhard Weiss, who supposes that Matthew's original Aramaic logia were written about A.D. 67, Mark's Gospel A.D. 69, our present Greek Gospel of Matthew shortly after A.D. 70, and the Gospel of Luke not later than A.D. 80.

y made his appearance upon the scene of Asiatic his-

The composition of the book of Daniel has been denied Daniel of the exile, and the latter portions of it at least supposed to have originated in the times after Alexander's death.† The books of Kings and of Chronicles are supposed to have been written in the interest of certain political and religious tendencies, and the latter especially, by an author belonging to the priestly caste, who lived two generations after the time of Ezra, who had not a complete knowledge of the institutions and practices of early Israel, and who represents past ages in the light of the theories and practices of his own time.‡

The greatest revolution of opinion is that which has taken place in regard to the composition of the Pentateuch; at this moment the chief interest of the Higher Criticism is in the discussion of the various problems connected with this book. The critical scholars of the Old Testament are practically unanimous in maintaining the view that the Pentateuch, or rather the *Hexateuch*—for the book of Joshua is supposed to belong to the same work—is not the production of any single writer, but a compilation of at least four distinct and independent documents, which were written by different persons in different styles, with different aims and contents. These documents are now usually designated respectively by the letters J (for *Jahvist*), E (*Elohists*), D (*Deuteronomist*), and P (*Priest-code*). A very few critics may be of the opinion that these four documents all originated in the Mosaic age; but the great majority of them agree in the supposition that they date from different periods long subsequent to the time of Moses. There is more difference of opinion as to the exact order of succession, or as to the relative ages, of these documents; but the most advanced critical scholarship of the day

Briggs, *Messianic Prophecy*, pp. 292-295.

Briggs, *Messianic Prophecy*, pp. 410-412.

*The Old Testament in the Jewish Church*, by W. Robertson Smith, pp. 219, 276.

is settling down to the view or theory concerning them, which has been identified with the name of *Graf*.

According to this theory the oldest document is that of the *Jahvist*, so called because *Jahveh* is the name given in it to the Deity. This document is supposed to have been written about the close of the ninth or the beginning of the eighth century before Christ, consequently not earlier than five centuries after the time of Moses. It was mainly a narrative of events, beginning with the creation and extending to the time of the Judges, conceived in the spirit of the earlier prophets; although it contained also the Ten Commandments (but without the reasons now incorporated with some of them), and the small collection of laws embraced in Ex. xxi.-xxiii., and there called "the book of the covenant." To it belonged, for example, the second account of creation, the history of the fall, and the family history of Adam, Gen. ii., 4.-iv., 26. The second document is called the *Elohist*, *Pre-Elohist*, or *second Elohist*, and sometimes also *theocratic narrative*. It is supposed to have originated not long after the Jahvistic writing, and to have early been combined into one work with the latter by some compiler or editor. At all events, in the present structure of the Hexateuch these two documents are so closely united that the elements belonging to each cannot always be distinguished. To the Elohist document, however, are supposed to have belonged such sections of Genesis as the account of Abraham's migration into Egypt, the battle of the kings in the vale of Siddim, the affair of Abraham with Abimelech, and also the laws contained in the little "book of the covenant," Ex. xix. & v. The third document is *Deuteronomy*. It dates from the reign of Manasseh, or from that of Josiah, and was "the book of the law" found in the temple (2 Kings xxii., 8), which made such powerful impression upon the young king, and became the basis of the subsequent reformation under the influence of the high priest Hilkiah. The fourth document, finally, is the *Priestly Code*, or *priestly narrative*, sometimes also called the writing of the *first Elohist*, Elohim being the name therein given to the

as far as Ex. iii. To this document belonged, for example the first account of creation, Gen. i., the "book of the generations of Adam," Gen. v., the account of the institution of covenants, Gen. ix. and xvii., together with some other legal sections, and also the whole body of laws now contained in the three middle books of the Pentateuch, with the exception of those already named. This document was at first supposed to have been the oldest, and there is still some dispute as to the relative age of it; but by the critics of the schools of modern criticism it is believed to have been composed about the time of the return from the exile, or shortly after, and to stand in close relationship to the latter or legislative part of the book of Deuteronomy (chaps. xl.-xlviii.). These four documents were woven together in the form of the Hexateuch, as we now have it, by an unknown redactor or editor in the time of the second century B.C. This editor seems to have chosen the Priest-Code as the basis of his work, into which he wrought the Jahvistic narrative and the document of the Deuteronomist, making changes here and there, and introducing some additions of his own.\*

This theory, involving the idea of the comparatively recent composition of that portion of the Bible which has heretofore been regarded as the very oldest, has the support, however striking it may appear, of the most thorough Hebrew scholars of the present age. Prof. W. H. Green, of Princeton, who is one of the few competent Old Testament scholars in this country that have done battle against it, tells us in a somewhat plaintive article in the *Sunday Times*, June 18, 1887, that, as far as the essential elements of the theory are concerned, the "leading

authorities for information in regard to the history of critical opinion concerning the Pentateuch, the reader is referred to the exhaustive articles on "*Pentateuch Criticism: Its History and Present State*," published in the April and May numbers of this REVIEW for 1882, by Prof. F. A. Gast, D.D. As to the principal sources of information on this subject in general, attention is called to "*The Old Testament in the Jewish Church*," and to "*The Prophecy in Israel*," by Dr. W. Robertson Smith, and, on the opposite side, to "*The Pentateuch and the Prophets*," by Prof. W. H. Green, D.D.

European critics are practically unanimous" in maintaining it. All parties are agreed that the Hexateuch is a composite writing. They are agreed also in their analysis of it into its several constituent documents; and they are still further agreed in assigning to these documents substantially the same portions, and in attributing to them the same peculiarities of style and the same general characteristics, differing only as to the question whether the Levitical law was first written after the exile, or a century or two earlier. Even the venerable Delitzsch and the patriarch Kurtz, after long maintaining the traditional view, have at last declared in favor of the divisive hypothesis. True, they do not draw from it the conclusions which are drawn, for instance, by Kuenen and Wellhausen, and they may modify somewhat the opinions of other critics in regard to the date of the several documents; but they have abandoned the old position, and have practically gone over to the camp of the enemy; for, after the Mosaic authorship has been abandoned and the documentary theory accepted, the most natural supposition will be, as Prof. Green well remarks, that the documents all originated in post-Mosaic times, and a few centuries more or less will make no material difference. Prof. Green derives some comfort from the consideration that "in European institutions learning is notoriously dissociated from evangelical faith," and supposes that "it is mainly bias against the supernatural that has contributed to building up this divisive hypothesis." In these reflections he will probably be followed by few earnest students. The admission that practically all competent scholars on the continent of Europe are in favor of the new hypothesis, and the further recollection that the majority of those in Great Britain and America are of the same opinion, will go far towards disposing thoughtful persons, who are not too stiff in their own opinions or too confident of their own learning, to follow in the same train. The idea that it is our superior piety, combined with inferior learning, that is saving our orthodoxy at this point, will probably not commend itself to many modest students. These, if they are not too far advanced.

d to think of revising their opinions, or too much afraid of the labor which this will involve, will probably prefer to try whether they cannot so adjust their theological systems to the demands of the new theory, as to save both their Christian faith and their reverence for the Bible. And they will be engaged in this direction by the example of such eminent biblical scholars as Delitzsch and Kurtz, who are certainly, unaffected by any fear of the supernatural. It will, accordingly, be our aim in the remainder of this paper, to consider the theory in its theological bearings, and to show that its assumptions in the sphere of theological conceptions are not inconsistent with the Christian faith.

It has been suggested, indeed, that this entire theory, which involves an alteration of view not merely of the Pentateuch, but also of other portions of the Old Testament, is only a passing breeze that will soon have blown over and be forgotten. A way of comparison reference has been made to the fact that the New Testament lately passed through the same critical ordeal, and came out practically unscathed. The fact is really that the mythical hypothesis of Strauss concerning the origin of the Gospels, and the naturalistic theories of the New School of thought concerning the history and development of the apostolic Church, have now been generally abandoned; and though in some particulars our views of early Christianity have been somewhat modified, yet our reverence for the New Testament and our confidence in it have not been diminished. So, it is said, will it likely prove to be also with this present criticism of the Old Testament. When all is over, it will leave the conceptions of the Church concerning it substantially what they have always been. In one respect this prediction will doubtless turn out to be true, namely in this, that the Church will always continue to regard the Old Testament as a sacred, though only a subordinate part, of her rule of religious belief and practice. In other respects the prediction may not turn out to be true. It must be remembered that the New Testament scholars in the time of Strauss were not so unanimously

in favor of the hypothesis which bears his name, as the Old Testament scholars are now in favor of this new hypothesis which bears the name of Graf. And the fact that the Church's views of the origin of the New Testament have not been essentially changed, does not prove that there may be no change of opinion in regard to the origin of any part of the Old Testament. The Bible is not a whole in such sense that our view of the origin of one part must necessarily control our views of the origin of every other part. From the fact, for instance, that the genuineness of the Gospel of John has been maintained it does not follow that the Mosaic authorship of the Pentateuch also will be maintained, any more than the genuineness of Macbeth or Hamlet implies the genuineness of Titus Andronicus.\* If the correctness of the traditional views concerning the origin of the biblical writings as a whole were a necessary condition of the Christian faith, then belief in the Johannine authorship of the fourth Gospel, for example, would compel us to accept, even in spite of the clearest evidence to the contrary, the Mosaic authorship of Genesis. But this certainly is not the case. The authorship of the sacred books is a matter that must be determined in each particular case, not by assumption but by criticism; and this may well lead to different results in regard to different books.† This, however, is no doubt true, that our reverence for the Old Testament as a collection

\* It must be remembered, however, that the question concerning the Pentateuch, according to the critics, is not a question of *genuineness* at all, for they do not admit that the writing itself claims to be from the hands of Moses.

† This question concerning the authorship of a Biblical book, has nothing to do with the question concerning its *inspiration*. The inspiration of a book is something the presence of which may be immediately felt—something that bears its witness to itself; and in order to receive this witness, it is not necessary to know first by whom the book was written. If a piece of statuary were dug up from the ruins of some ancient city, the question whether it were a piece of *true art*, would not depend upon the question by whose hands it was executed. Of its artistic character it would bear its own evidence in itself. And so an inspired book bears the evidence of its inspiration in itself, whether its author be known or not.

inspired writings, which are "profitable for teaching, for reproof, for correction, for instruction in righteousness," will not be diminished by the outcome of any critical theory. It will continue to hold its place in the Church as a book of infallible religious and moral teaching. And this will be the case with every single book contained in it. Whatever may have been the history of the origin and composition of the Pentateuch, its great value as a book of religious instruction will not be diminished.

But it is said that if the Pentateuch is not the work of Moses, then it is a *forgery*, and therefore unworthy of credit. The book itself, it is affirmed, claims to have been composed by Moses; and if this claim is false, then, it is said, the whole thing must have been an imposture. This, however, it is maintained on the other side, is not an exact representation of the case. The book, as a whole, does not claim to have been written by Moses. All that is said in the book itself is that Moses wrote, or was commanded to write, certain things; and even such statements occur only in five passages, namely, in relation to the affair with Amalek (Ex. xvii. 14), the laws of the book of the Covenant (Ex. xxiv. 4 and xxxiv. 27), the list of stations in the wilderness (Num. xxxiii. 2), and certain laws and the song in Deuteronomy (xxxi. 9, 22, 24). These statements certainly would seem to prove nothing concerning the composition of the book as a whole in its present form; as if they prove anything at all, they prove just the opposite of what they have been claimed to prove. If it were said, in a history of the United States, that Jefferson wrote the Declaration of Independence, no one would infer from this that he was the author also of that history. The only thing that follows from these statements is that the original composition of certain documents and laws was in later time attributed to Moses. And this is a fact which, for the times after the exile when the Pentateuch is supposed by the critics to have received its present form, cannot be denied, and which will receive attention farther on. At present we merely observe that, judging in the light of the principles

which govern modern literary habits, there is no room for the charge of forgery in the case of the Pentateuch as a whole, for it does not profess to be the work of Moses, but at most only for the charge of misunderstanding or of misrepresentation in regard to those few sections or documents whose original composition is in the work itself attributed to Moses.

But a more general reply to the charge of forgery is that the very idea in this case involves an *anachronism*. There can be no idea of stealing so long as men have not learned to distinguish the rights of property; and so there can be no idea of forgery so long as there is no notion of literary ownership. If in our day an author were to palm off his own productions in the name of another, that would be dishonorable, and would subject the offender to moral censure. But, it is affirmed, this was not at all the case in ancient Israel, or in antiquity generally. There were then no such ideas of literary propriety. An ancient writer knew nothing of quotation marks. The historian simply copied the statements of his predecessors, and added his own observations, without giving the reader any clue as to what was his own and what was borrowed, except that which he might get from the difference of language and style. It never occurred to the mind of writer or reader that this was a matter of any consequence.\* And as it was not supposed that there was anything dishonorable in appropriating the language of another without giving credit, so it was not supposed that there was anything dishonorable in putting one's own language into the mouth of another without proclaiming the fact. This is what the poet does still. And the writers of antiquity in this respect were all poets. Thus we know that Herodotus, Thucydides and Xenophon are constantly in the habit of putting speeches into the mouths of historical personages that we never spoken. That the same habit also prevailed among Hebrew writers may be learned from a comparison of the speeches and documents reported in the books of Kings and Chronicle.

\* For an account of the method of ancient oriental historians see *The Old Testament in the Jewish Church*, p. 325.

In these there often are, not only differences in detail, but clear proofs also in the language and style that they are the writer's own composition. See, for example, 1 Chron. xxix. 10-20, and compare 2 Chron. ii. 3-6 with 1 Kings v. 3-9. A later writer, then, would have thought no harm at all in putting his own words into the mouth of Moses by means of such formulas as constantly recur in the Levitical and Deuteronomic codes: "The Lord spake unto Moses," or "The Lord commanded Moses to write," and "Moses wrote." This might be done with a view of giving greater weight to the things that were written, especially if the writer was merely reducing to a written form customs and traditions that were derived from the past; but it was never done in order to deceive. It was merely following a literary custom; that was well understood, that deceived nobody, and that at the time was rather considered praiseworthy than otherwise. Only in later ages, when this early literary habit was no longer understood, did the fact become misleading.

But is not the denial of the Mosaic authorship of the Pentateuch an impeachment of the veracity of Christ and of the Apostles? Christ speaks of various laws which are contained in the Pentateuch as "laws of Moses;" and he also speaks of the "Books of Moses." Sometimes even He uses the name of Moses as a designation for a certain portion of the Old Testament Scriptures. The Apostles also in many passages use similar language. This fact is held by some to settle the question, and to make all further evidence inadmissible. But to this it may be replied, on the other hand, that Christ, during the days of His flesh was not and did not claim to be omniscient. However we may explain it, whether on the supposition of a *kenosis* of the divine attributes, or on the principle of a *progressive* union of the divine and human in His person—the fact remains. There were no doubt many things in regard to which He never exercised His mind, and on which therefore He had no opinion. In such matters he simply conformed to the opinions and ideas of His age. And this He may have done in some cases even when He knew that these opinions and ideas were not strictly

correct. He may have acted in many things on the principle of accommodation. It was not His mission to impart infallible information on all possible subjects. The great object of His mission was to establish the kingdom of God; and to this end it was not necessary to interfere with current opinions, whether physical or theological, unless they were in direct conflict with the essence of that kingdom. When Jesus, therefore, speaks of the sun as rising and setting, He simply speaks the language of His time, and does not at all bind us to the Ptolemaic theory of the heavens. When He speaks of a grain of mustard seed as the "smallest of all seeds," He does not lend His infallible authority to a botanical statement, and we are not therefore bound to hold that there can be no smaller seeds. And so, when he speaks of the "Book of Moses," and of the "law of Moses," He simply accommodates Himself to the current opinion of His time, but does not forever bind the church to that opinion. It was not His business to set the Jews straight on matters of science, or history, or criticism, even if He knew that they were in error. These were matters that would right themselves in course of time. There were truths which even the disciples could not then bear; and these were left to be learned gradually from the illumination of the Holy Spirit in subsequent times. But the Jews in the days of Christ would certainly not have borne it if they had been told that Moses did not write their law. If the question involved had been one of morality or religion, it would have been necessary to correct them at all hazards; but as it was not that, it might well be left to the decision of time. The authority of Christ, then, does not decide the question. In fact the pretended authority of Christ in this case becomes simply the authority of that generation of the Jews which crucified Christ. That the Jews of that day believed that Moses had written the Pentateuch, and a good deal more besides, there is no doubt; but certainly we are not bound to follow their example.

But if we accept the documentary hypothesis, and suppose that the different documents of which the Pentateuch consists

were written at different periods long subsequent to the time of Moses, what becomes of its credibility? What is a history worth that was written five or six hundred years after the time which it professes to describe? "What," says Prof. Green, "would be thought of the credibility of the Gospels, if they were not written for six or ten centuries after Christ?" Can we rely upon the Pentateuch as giving us correct information concerning the early religious history of Israel and the primitive condition of mankind if we accept this critical theory of its origin? Now if we were to adopt the theory of verbal inspiration, or any theory involving the idea of a direct, miraculous impartation of knowledge to a sacred writer, we might answer that the question as to the time and place of the composition of an inspired document cannot affect its credibility. It would have been as easy for God miraculously to communicate the history of the Mosaic age to an author living six hundred or a thousand years later, as it would be for Him to impart to Moses the history of the two or three thousand years preceding his own time. There we have the same difficulty, and might ask the same question. What is the historical value of the book of Genesis on the traditional theory? For according to this theory it was not composed until some thousands of years after the events which it professes to record. Or rejecting the theory of verbal inspiration, and of a miraculous impartation of knowledge, then the question may be asked: supposing Moses to have written the Pentateuch, how did he get his knowledge of the times preceding his own age? Was he dependent upon oral tradition, or did he have earlier written documents to make use of? Probably most of the defenders of the old view would now answer that for the history of the times preceding his own age Moses used written documents. That earlier documents were used in the composition of Genesis is apparent from the peculiar use of the divine names *Elohim* and *Jehovah*\* in different sections, and

\* This alternation of divine names throughout Genesis is a phenomenon that has long attracted attention. But it was usually explained as expressing a subtle distinction of thought in the mind of the same writer. Thus

also from certain duplicate accounts of the same occurrence <sup>as</sup> is strikingly the case in the record of the flood. But this is ~~ad-~~mitting too much for the old theory; for sections or portions of these documents incorporated in Genesis, marked by the same peculiarities of thought and diction, are found all the way through to the end of Joshua, thus proving that they belonged to an age long posterior to the time of Moses. The admission of documents in Genesis is in fact a death-blow to the hypothesis of its Mosaic origin.

The admission of the composite structure of the Pentateuch, however, and of the separate origin of its constituent parts, <sup>in</sup> times remote from each other, does not render it valueless as a source of information concerning the early history of Israel. The general course and character of the history of Israel, ~~at~~ least after the settlement of the nation in Canaan, are known from other sources, namely, from the historical books of Judges, Samuel and Kings, and from the writings of the early prophets. The calling of the nation from Egypt, the sojourn in the wilderness, the conquest of Canaan, the religious constitution, and the peculiar character of the people as the people of Jahveh, these are matters which are sufficiently known from the sources just referred to. And the prejudice that, as the Pentateuch relates events which were prior in time to that of some of the prophets, it must, therefore, be an older production than the writings of the prophets, might have been corrected by reflecting that the Gospels also were not the first but the last part of the New Testament to be committed to writing. It is needless to say that the history contained in the Pentateuch is not in conflict with what we otherwise know of the character and call-

*Elohim* was supposed to designate God in His universal relation to the world, while *Jehovah* (or *Jahveh*, as the word is now believed to have been pronounced) was supposed to designate Him in His theocratic relation as the covenant God of Israel. This explanation is still contained in Lange's Commentary on Genesis. But on this supposition, it is strange to say the least, that *Elohim* and not *Jehovah* should be used precisely in those sections which record the institution of the covenants, like Gen. ix. 1-17, and especially Gen. xvii.

ing of Israel. It is even contended that the picture of Israel portrayed in the Pentateuch is more easily identified with the picture contained in the historical books, on the ground of the critical theory of the origin of the Pentateuch, with its view of different codes of law published at different times, than on the ground of the traditional theory.

But even of the earlier times, back to the age of Moses, and beyond, the Pentateuch does not, in consequence of the critical theory of its composition, cease to be an important historical witness. Even if the several documents preserved in it were nothing more than the gathering up of traditions floating in the national mind and memory, they would still be valuable sources of information. It must be remembered that in early ages and in the East, tradition was much more stiff and unchangeable than it is now among Western peoples, and therefore a much more faithful reflection of by-gone times and events. Men then lived slowly, and they lived long. Their lives were not hurried, and their minds were not distracted by many conflicting thoughts. They had no journals and read no books. The few events which then made any impression upon the human mind made a strong and lasting impression; and the stories of these impressions were repeated in the same form of words and handed down from generation to generation with few, if any, important modifications; so that, if there were any errors contained in these stories, they were as likely to have been due to an original faulty impression as to any defect in the method of their perpetuation. The Israelites had no mythology in the strict sense of the term. Max Muller, who maintains that mythology is mainly a "disease of language," holds that the absence of it from the literature of Israel is due principally to the character of their language, which in nearly all cases preserves the appellative or predicative power of its roots, thus making its words so transparent in meaning that they would serve as a barrier to the development of the mythological instinct.\* Perhaps some doubt might be awakened in regard to this position

\* Chips from a German Workshop, Vol. 1, Art. *Semitic Monotheism*.

by the fact that, among other Semitic nations which spoke kindred tongues, the mythological instinct was developed with sufficient luxuriance. But however it may be accounted for, the fact remains that the Hebrew mind did not produce anything like a mythology equalling that of the Hindoos or Greeks. Some events in the national and patriarchal history, indeed, might be clothed in a symbolical or poetical garb, and others might in the course of time acquire something of a legendary character; so that we should not be justified in taking for literal history such narratives as that concerning the standing still of the sun and moon in the time of Joshua, or the floating of the axe-head in the time of Elisha. If the statement that "the stars in their courses fought against Sisera," or that, at the time of the exodus, "the mountains skipped like rams," must be regarded as poetry, what is to hinder us from regarding it as poetry also, when we are told that the waters were a wall unto them on the right hand and on the left when Israel passed through the Red Sea, or that the waters of the Jordan "stood and rose up in one heap," when they crossed over into Canaan? But, while the Hebrew mind was not preserved from poetical and idealizing tendencies, it was at least preserved from that rank growth of mythology which involves truth and fiction in inextricable confusion. And this tendency of mind would display itself in the formation and maintenance of popular traditions no less than in writing. In such tradition the recollection of historical events, such as made a deep impression upon the national mind, might be preserved for ages with tolerable accuracy; and a writer living even six or eight hundred years after the age of Moses might be able to give a fair historical account of it.\*

\* It must be admitted, indeed, that on this theory we can no longer have that assurance of the absolute correctness of historical statements, in all their details, which was once supposed to be guaranteed by the theory that everything in the Bible was either written by infallible eye-witnesses or by men who had been miraculously gifted with infallible knowledge of everything. But what religious end would such assurance serve? Is it necessary for

If, however, the new hypothesis concerning the composition of the Pentateuch, with its notion of several independent and divergent codes of law, be accepted, it will compel us to reconstruct, in some important respects, our traditional views of the course of religious life and thought in Israel. Hitherto the people of Israel have been believed to have received their religious as well as political ideas and institutions, all finished and complete, at the hands of Moses, at the very beginning of their national existence. In this respect there was no possibility of development or progress in after ages. Their theology and ritual were complete from the first. They received, under the shadow of Horeb and in the plains of Moab, a complete system of laws regulating the minutest details of social, civil and religious life—a system of laws that could neither be changed nor amended; although some of them did not, and in the nature of the case, could not come into general application until centuries later. There is no similar phenomenon in all the history of all the world besides. The case finds no parallel in anything that we read of other ancient law-givers. This, of course, is acknowledged by the advocates of the traditional view, and explained by pointing to the supernatural origin of the Mosaic legislation. But there is observed a vast and far-reaching discrepancy between the legislation of the Pentateuch and the actual religious life of Israel, as we know it from the earlier historical books and from the writings of the earlier prophets. For ages the religious life of Israel was not conformed either to the Deuteronomic or the Levitical code. This disagreement between the actual history of Israel and the legislation as it now stands in the Pentateuch, has generally been set down to the account of apostasy. The life of Israel for a thousand

our salvation to know infallibly how Israel got out of Egypt, how many fighting men there were among them, how Jericho was taken, how many battles David fought, how many enemies one or another of his captains slew, how long this or that king reigned? These certainly are not matters pertaining to the essence of religion, and we lose nothing if, in regard to these and similar things, we are bound to be satisfied with something less than absolute certainty of knowledge.

years must, on this view, be supposed to have been a continuous open violation of laws once promulgated under the most awful and solemn outward circumstances. And the best men as well as the worst, prophets and seers, kings and judges, were all transgressors. It is not until after the time of Ezra, when Israel had ceased to be an independent nation, that we see the laws completely enforced. There was a short golden age, when Israel wandered in the wilderness, a brief period of splendid manifestations of miraculous power on the one hand, and of religious fervor and devotion on the other; and then there came a long, dark age of a thousand years, during which the law was either forgotten or trampled under foot. And the earlier parts of this age, so far as fidelity to the Levitical law is concerned, were by far the worst. Immediately after the death of Moses and Joshua, the people sank at once from their high position to the low level of apostasy, from which they were partially raised in the time of David and Solomon, and again in that of Josiah, but not completely and permanently until the time of Ezra and Nehemiah. Such has been the traditional view.

Now if the present critical hypothesis be accepted, this view need not, and can not be held any longer. On the contrary it will not only be possible, but necessary, to recognize in the history of Israel a process of development, involving all religious ideas, laws and institutions, in a manner corresponding to the universal laws of human progress. The three strata of laws contained in the Pentateuch—namely, “the book of the covenant,” and the Deuteronomic and Levitical codes—will then mark the three stages of religious development, which are reflected successively in the historical books. This view may be illustrated by means of an example or two. Take, for instance, the case of the sanctuary and of the priesthood. The books of Judges and of Samuel, and the writings of the earlier prophets, Amos, Hosea and Isaiah, describe a religious community in which there is no recognized central sanctuary and no exclusive priesthood. Jehovah is worshipped

at a number of local sanctuaries, or *high places*, where the best men, like Gideon, Jephthah, Samuel and Elijah, present sacrifices.\* The Levites, indeed, seem to have enjoyed some pre-eminence as priests, as we learn from Judges xviii: 13; but the priesthood was not confined to any particular tribe or family. Samuel, though he constantly performed priestly functions, was an Ephraimite. The sons of David were priests, *kohānim* (2 Sam. viii. 18); and both David and Solomon had court-priests who were not of Levitical descent (2 Sam. xx. 26; 1 Kings iv. 5). King Solomon also himself, three times a year, offered burnt offerings and peace offerings upon the altar at Jerusalem (1 Kings ix. 25). All this is not in agreement with the Deuteronomic or Levitical law. It is in harmony, however, with the laws of the "book of the covenant," or first code, which allows the erection of altars anywhere, and gives directions for their construction (Ex. xx. 24-26); and which knows nothing of any exclusive priesthood. The inference is that these were the only laws known in Israel during the time in which this state of things prevailed. From the time of Solomon onward there was a struggle between the temple at Jerusalem and the ancient local sanctuaries, which, in consequence of the frequent prostitution of these latter to the service of idolatry, as the critics hold, resulted at last, in the times of Josiah, in the victory of the former and the suppression of the

\* Prof. Green holds that the *place of the ark* was the only place where sacrifices could be lawfully offered; and that after the fall of the priests of Shiloh and the capture of the ark in the first battle of Eben-Ezer, there really was no legal sanctuary, and good men like Samuel might worship in local high places rather than not worship at all. See *Moses and the prophets*, pp. 139-169. But the captivity of the ark lasted only seven months, when it was returned to Israel by the Philistines, and the legitimate sanctuary might have been restored. Why was this not done? Prof. Green says that it was because God, having in the event of the battle abandoned Shiloh, had given no intimation that He had chosen any other place. One dislikes to differ from so high an authority, but the question forces itself upon us: How does the Professor know this? The critics are generally blamed for dealing too much in *suppositions*. But, perhaps, they are not the only sinners who are guilty of this crime.

latter. During this period also the priesthood came to be confined to the tribe of Levi, but not yet to the family of Aaron. This is the religious polity described in the book of Deuteronomy. This book no longer permits the free erection of altars, which is expressly sanctioned in the first code. The unity of the sanctuary is strictly enforced, and no sacrifices are allowed to be valid that are offered anywhere else than at the central altar. But the Deuteronomic code, as yet, knows nothing of the Aaronic priesthood. According to repeated statements made in the book *all the Levites are priests*. Compare, for instance, Deut. xxiii. 1, and xxiv. 8; and also Josh. iii. 8. The books of Kings are written from this standpoint, except where older documents are quoted, as is the case, for instance, in the history of the northern prophets, Elijah and Elisha, and reflect the religious conceptions of Deuteronomy. In the Levitical code, finally, the unity of the sanctuary is presupposed and no other priests are recognized than the sons of Aaron. So jealously, indeed, are the rights of their priesthood here guarded, that any attempt at infringement is to be punished with death. But this state of things is not fully realized until the time of the second temple. It is from this standpoint, however, that the books of Chronicles are written, and the author, at times, even bends the facts of early history so as to make them square with his theory.

These examples prove that the religious institutions of Israel were not in all respects the same from the beginning, but that there was change and development, or *evolution*, here as elsewhere in the world, and that the assumptions of the critical theory fit into the facts of the history. The same thing could be shown by reference to other parts of the religious constitution. For example, the feast of tabernacles was not observed according to the Levitical law until after the time of the exile, as we learn from Nehemiah viii. 17. So also the author of the books of Kings informs us (2 Kings xxiii. 22) that the passover was not observed according to the provisions of the recently dis-

covered book of the law previous to the time of Josiah.\* The day of atonement again is not heard of in the actual history of Israel until we come to the prophecy of Ezekiel. Other facts also, relating to the ceremony of worship, could be mentioned to the same effect. But while there were changes in the external ritual of worship, there was development also in the sphere of internal religious ideas and sentiments. The ideas of God and of divine worship, as well as the practice of worship, became more refined and spiritual as time went on. And this spiritualization of faith and worship was the consequence, in part at least, of the unification of the sanctuary, and the consequent restriction of animal sacrifices, as ordained in the Deuteronomical and Levitical law. The early Israelite, as he is known, not from the Pentateuch, but from the oldest historic books, had no conception of Divine worship simply as an act or service of the heart expressed in prayer and praise. To build an altar, in case none existed, and to offer a burnt offering, was an indispensable part of homage to his God. Without this he would not have felt that he had worshipped. And this feeling was recognized in the first code, as we have already seen, by the unlimited permission given for the erection of altars anywhere in the land (Ex. xx. 24).† This is the state of things that we find prevailing in the time of the Judges and of Samuel, and even later in the time of the Kings, in which the best men, in moments of profound religious emotion, build altars and offer sacrifices. But this practice became impossible after the legal prohibition of local sanctuaries, and the restriction of

\* These statements do not imply that festivals were not celebrated from early times corresponding to the later feasts of tabernacles and the pass-over, for an autumn festival and the feast of unleavened bread in the spring are mentioned in the first code. But the meaning is that these festivals were not anciently celebrated *according to the provisions of the law existing in later times.*

† The argument that this permission applied only to the times of the sojourning in the wilderness seems to be mere quibbling, for the laws of the entire collection in which this is embodied, are plainly not laws intended for mere wandering nomades, but for a settled agricultural people.

sacrificial offerings to the temple at Jerusalem. Then the people who lived in remote parts of the country, or in foreign lands, could either not worship at all, or they must learn to worship in some more refined and spiritual way. And they did learn to worship in a freer way. Under the influence of the teaching of the prophets, who laid more stress on purity of heart and on righteous conduct than on the slaying of sacrifices, the Jews, in the time especially of the second temple, after the experiences of the Babylonian captivity, learned to worship Jehovah in a more rational and spiritual manner than their fathers had known. It was during this time that the synagogue arose, where no sacrifices were offered at all, but where the service consisted exclusively of rational and spiritual exercises. And, as is well known, it was not the Temple, but the Synagogue that furnished the type of worship for the early Christian Church.

On the view here supposed the legislation now contained in the Pentateuch is the result of a *gradual growth*. This view assimilates the origin of the law of Israel *formally* to the origin of legal systems among other nations. Customs grow up slowly, and acquire the force of law. Sentiments are formed gradually, and become legal principles or precepts. The decisions of judges, given in the gates of the city or in the forum, become precedents. From time to time, also, as a nation advances in civilization, there arise legislative enactments or statutes. From these various sources grows, in process of time, the body of a nation's laws. And essentially in this way the law of Israel is supposed to have originated. The several codes now preserved in the Pentateuch were not pure inventions or original productions, at the time of their first publication; for if they had been, they would never have found acceptance with the people; but they were digests of legal maxims and rules which had gradually gained currency, and which might originally have grown out of the force of example or custom, or out of the decisions of judges and priests, or out of the utterances and commandments of prophets and kings. There seems to be a

reminiscence of this manner of law-production still preserved in one of the oldest portions of the Pentateuch itself (Ex. xviii. 16), where Moses is represented as a judge who in the decision of cases between man and man, causes the people to know the statutes of God and His laws; and a still more striking one in Ezra (ix. 11), where laws now contained in the Pentateuch are said to have been given by the hands of God's *servants, the prophets*. It is not denied, of course, that Moses was a legislator, and that the fundamental principles of the constitution of Israel were derived from him. He was, in this sense the originator of Israel's law. Indeed, this seems to be presupposed by the fact that the later collectors of laws found it expedient to put these laws into his mouth. Had Moses not passed for the author of the fundamental law of Israel, it is not likely that there would have been any thought of investing institutions and ordinances of later growth with the authority of his name. It need not be supposed that this was ever done with a view to deceive. In some cases, perhaps in most, it may have been the simple belief of the compilers of these laws themselves. What more natural than that institutions which had grown up spontaneously, and of whose origin no one remembered anything, should be attributed to Moses, the great deliverer of Israel from Egypt, and the founder of the Israelitish nationality? Thus we know that the Jews of later times attributed everything of which they no longer knew the beginning to Ezra. And even when this was done with the consciousness that the facts were otherwise, it was in harmony with the common literary habit of the time, and therefore deceived no one.

But if this view of the origin of Israel's law be correct, then it may be asked, what becomes of the assertions so often made in the Pentateuch, that the laws and ordinances there contained are revelations of Jehovah? This we believe to be the vital question in the whole matter under discussion; and if this can be satisfactorily answered, there remains no other that need seriously disturb any Christian mind. It is often said in the Pentateuch that Jehovah spake unto Moses, or unto Moses

and Aaron, and that He communicated to them certain laws. How are we to understand this? On the theory here under consideration we can, of course, not understand it in the literal sense which such language now conveys to us. Nor is it at all likely that it was intended to be understood in this sense by those who first used it. They did not mean to convey the idea that Jehovah's voice was heard sounding from the sky, or that His words were impressed upon the natural ear by means of atmospheric vibrations. Nor need they be supposed to have meant to convey the idea that these laws were communicated to the mind of the law-giver in a manner superseding the ordinary laws and operations of human consciousness. Men in those early times felt themselves to be living in closer communion with the Deity than we do. Thoughts which were suggested to them by casual circumstances, or which came to them without any conscious effort of reflection, and purposes arising out of such thoughts, they attributed to a direct Divine origin. They said: "Jehovah said these things to me," or, "These are the words of Jehovah." Thus Jeremiah, when his uncle's son suggested to him the redemption of a field to which he had the right of inheritance, recognized in this the voice of Deity, saying, "Then I knew that this was the word of Jehovah" (Jer. xxxii. 8). So David, when he was asked to consent to the punishment of the insulting Shimei, refused, saying "Jehovah hath said unto him, Curse David" (2 Sam. xvi. 10). And this was a peculiarity of thought that belonged not only to the Israelites, but also to their heathen neighbors of the same race. Thus Rabshakeh said to the messenger of Hezekiah; "Jehovah said unto me, Go up against this land, and destroy it" (2 Kings xviii. 25). And in the inscription of the Moabite Stone, Mesha, King of Moab says: "Chemosh said to me, Go, take Nebo of Israel;" and again: "Chemosh said to me, Go down, fight against Horonaim." These examples show that such language is not to be taken in the literal sense which the western mind would naturally attribute to it. When we read, therefore, that Jehovah spake unto Moses, and dictated to him

in laws, as, for instance, those in the book of Leviticus relating to the sacrificial ritual, we should not be justified on account of it to take such statements literally.

But what has just been said may serve to put us on the right track of a correct understanding. The Israelite had a very strong consciousness of the presence and energy of God in everything. He recognized God in the phenomena of nature; and he recognized Him no less in the phenomena of mind and of history. He heard His voice in the experiences of human life; he read His thoughts in the events and institutions of his country. And was he not right in doing so? Is not God in history as well as in nature? Is he not the founder of nations and kingdoms? And is He not then, also the author of national historical institutions, although no external voice may have been heard claiming them from the sky? If we remember this universal divine immanence in the world, then we can have no difficulty in these statements of Scripture now claiming our attention. Institutions that grew gradually out of the national life and consciousness of Israel, may yet be rightly referred to a Divine origin, and such ordination may be described symbolically as *Divine speaking*. It may be objected, indeed, that this reduces the history of Israel to a mere natural development, and makes no essential difference between it and the historical development of other nations. But to this we would reply that, if by natural development is meant a process of development from which God is excluded, and with which He has nothing to do, which is the conception that many persons have of the idea of evolution, then the objection is groundless; God Himself is here supposed to be immanent in the process of history. And although there may be no *essential* difference between His presence and working in the history of Israel and the history of other nations, there is, nevertheless a *great important* difference.\* The idea of God's immanence in

history some may still flatter themselves that they have explained this difference when they have called the one process *supernatural* and the other *natural*. But what is the *supernatural*, and what the *natural*? From the

the world does not require us to believe that He is everywhere equally and alike present, like the force of gravitation. We believe that God was in the life of Israel in a higher and more intensive form than that in which He was present in the life of the heathen nations around them, although these also were His offspring and had their life and being in Him. This at least was the conviction of the Israelites themselves. They felt that though Jehovah was the universal God, yet they were His chosen, His peculiar people. The idea of an intenser presence and activity of God in Israel than elsewhere, may be inferred from the very fact that the religious development of Israel, which must have started on the plane of the common Semitic heathenism, grew so vastly beyond that of the surrounding nations. The same idea may also be inferred from the fact that Israel, in the fullness of time, gave birth to the world's Messiah. Jehovah lived and wrought mightily and graciously in the life of Israel before the Word was made flesh; and that was what made Israel a holy people, and their literature a sacred and inspired literature, no matter how it may have originated. The literature of Israel is the inspired record of a revelation—a revelation not, indeed, made in the way of an external impartation of words or thoughts—but a revelation,

old Deistic standpoint, which puts God outside the universe, and supposes the world ordinarily to be moving on like a machine, according to laws and forces stamped upon it at the moment of creation, this independent world-movement is the *natural*; and the occasional interposition in this movement, or interference with it, on the part of God, for the purposes of revelation or redemption, together with the result of such interferences, constitute the *supernatural*. From this standpoint the characterization of the history of Israel as supernatural, in distinction from that of other nations as merely natural, may be allowed to be very good. But from the standpoint of modern theistic thinking it is common to define the natural as the physical or impersonal, the realm of necessary causation, and the supernatural as the realm of personality and freedom. According to this distinction, man himself belongs to the order of the supernatural, and there is a supernatural element in all human history. Consequently, the application of these terms no longer suffices for the explanation of the difference between sacred and secular history.

igh conditioned by outward historical events, yet made ultimately in and through the reason of man himself—that reason which is in all men a light kindled by the eternal reason or spirit, but which in Israel was fanned by the breath of the Holy Spirit into a brighter flame than glowed anywhere else. It is the brighter glow of the Divine spark of reason in the souls of prophets and holy men of old, that gives to the literature of Israel an interest and a value above that belonging to any other ancient people.

But if the institutions of Israel thus grew spontaneously out of the national life and spirit, and can be referred to a Divine inspiration only in so far as the Divine energy is immanently present to the national life, then what becomes of the value of the law as a schoolmaster to lead to Christ? And what becomes of the value of its rites and institutions as types and shadows of Christian realities? We answer that, while they cannot in all respects be explained as they may once have been explained under the influence of exaggerated notions of their divine origin, yet they do not lose their value in this regard in consequence of the more natural views of their origin. "The law was a shadow of the good things to come, not the true image of the things." This is elementary Christian teaching; which, although it warns us that we must not expect to find an exact *likeness* of Christian realities in Old Testament institutions, as for instance, the likeness of the Christian sacrament in the Old Testament sacrifices, yet implies that in general the ordinances of the law are pre-intimations or types of future realities. But it need not, therefore, be imagined that these ordinances must have had their origin in immediate divine commands, externally or miraculously announced; and that they must have been thus appointed with the express and acknowledged purpose of representing to the mind of believers these spiritual facts and truths. Types of future developments are not anywhere produced in that way. The cotyledons of the seed are types of the coming leaves, and the leaves are types of the approaching flower; but cotyledons and leaves are not

put upon the plant merely for the purpose of foreshadowing future things. They are produced by the inner life of the plant and serve an important purpose in its economy. Historical types are of the same character. They are the shadows which coming events cast before them. Moses was a type of Christ, but Moses was not created merely to serve this special purpose. And so it was with the sacrificial and other ceremonies of the law: they were not given to the Israelite to represent to his mind some future reality or event; but they grew out of the character and tendency of his national life and spirit, and he expressed in them his own immediate aspirations and feelings.

The idea of an *immediate* divine institution of the sacrificial ritual, for example, in the time of Moses, for the purpose of picturing to the mind of the Israelite future spiritual realities, is contradicted by several plain facts. It is contradicted, for instance, by the fact that the Levitical laws relating to sacrifice are for the most part merely *directive*, not *mandatory*. If sacrifices are to be offered, a matter which in most cases is left to men's own choice, then they are to be offered according to the directions here given; the object, it would seem, being rather to check than to stimulate the tendency to multiply such offerings. The idea of an immediate institution of sacrificial offerings by God is contradicted also by the general attitude which the prophets assume toward them. We have already referred to the fact that the prophets lay but little stress upon such offerings. Compare, for example, Isa. i., 11-14, Mic. vi., 6-8, and Jer. vi., 20-22. Amos, moreover, informs us (v. 22-26) that no sacrifices were offered to Jehovah at all during the forty years of wandering in the wilderness; and Jeremiah denies that Jehovah gave any commandment concerning such offerings at the time of the exodus (Jer. vii., 21-24). These are facts which cannot be waved aside, and which cannot be easily reconciled with the hitherto current views concerning the origin of Israel's law. Another such fact is that the same sacrificial customs which prevailed in Israel are found to have e

ritual customs which prevailed in Israel are found to have existed substantially also among other Semitic nations, such as the Phoenicians and Carthaginians. A Phœnician tablet found at Marseilles mentions burnt-offerings, vow-offerings, peace-offerings, meat-offerings in nearly the same terms by which they are known in the Old Testament. Now, if the Hebrews received their sacrificial system by direct divine revelation, how did the Phœnicians come to get an almost similar one? It is certainly not likely that they borrowed it from the Hebrews. It is more likely that the similarity is due to the fact that both systems grew out of a common Semitic soil, and originally expressed the spiritual aspirations and tendencies in the life of each nation. That the Hebrew system is at last found to be free from those abominations and cruelties which always deformed the Phœnician, must be attributed to that peculiar working of God in Israel of which we have already spoken.

But while the law of Israel must thus be supposed to have grown out of the soil of the national life and history, its ordinances must nevertheless be regarded as types or shadows of Christ. They were "shadows of things to come, but the body is Christ's." He is the end of the law, as He is the flower of the national life. Indeed, regarded in this way, not only single, isolated events and institutions, but the entire history of Israel becomes typical of Christ, and the whole of the Old Testament Scriptures testify of Him. This also is the view which prevails in the New Testament itself. Not a few passages merely, the so-called Messianic prophecies, but the whole law and the prophets testify of Christ. Hence St. Matthew says that the prophecy concerning the birth of the virgin's son, which was given to Ahaz as a sign of speedy deliverance from the hands of Pekah and of Rezin, kings of Ephraim and of Syria, was fulfilled in the birth of Jesus. And when the prophet says, referring to the ancient deliverance of Israel from Egypt by the power of Jehovah, "Out of Egypt have I called my son," the evangelist tells us that this was fulfilled when the holy family returned with Jesus from Egypt,

whither they had fled in order to escape the wrath of Herod. And in the fact that the bones of Jesus were not broken on the cross, St. John sees a fulfillment of one of the ceremonial directions concerning the passover, namely, that not a bone of it should be broken, and perhaps also of a statement contained in one of the Psalms, to the effect that the Lord keepeth all the bones of the righteous, so that not one of them is broken. On the old, mechanical view of Messianic types and prophecies such interpretations of New Testament occurrences as fulfillments of Old Testament Scriptures, which without these interpretations no body would have regarded as Messianic, must ever remain a riddle; while on the view of the essentially Messianic character of the whole history of Israel these interpretations of the evangelists become at once plain.

But it is time to bring this discussion to an end. We believe that it has been made to appear, notwithstanding the imperfections of our effort, of which we are fully conscious, that the Higher Criticism, no matter what revolution it may occasion in the world of traditional theological opinion, is not necessarily fatal to the Christian faith. We do not believe that the citadel of Christianity is assailed when the Mosaic authorship of the Pentateuch is questioned, or the Davidic authorship of the Psalms. The critics, for the most part at least, are Christian men, who love the truth as sincerely as their opponents do, and are as honest and diligent in their efforts to attain it. And nothing but the attainment of the truth ought to be the desire or aim of any one. The truth can never be any thing bad. No matter what the consequences may be, they will be such as God desires. And they will not, in this case, be the subversion of the Christian faith. Christianity will survive all changes of opinion in regard to the Bible, just as it survives all revolutions of theological systems. It is not built upon the Bible, or upon any interpretation of the Bible, but upon Christ. Though the Bible will always be important as the authoritative reflection of Christianity in its early, formative period, and will therefore ever continue to be the ultimate rule

tandard of Christian faith and practice, yet it is not the  
dation of Christianity. To say, with Chillingworth, that  
Bible is the religion of Protestants, is a misrepresentation  
of Protestantism and of the Bible. Christianity has been  
d a *book religion*, because it has produced sacred books.  
, however, not a book religion in the sense in which, for in-  
ce, Mohammedanism is such, and has therefore no such  
ger to fear even from an unfavorable treatment of the Bible,  
he religion of Mohammed has to fear from an unfriendly  
cism of the Koran. In reference to the assertion that  
istianity is a book religion, Bernhard Weiss says, "God be  
sed that it is not. Christianity from the beginning was  
" The Bible did not make Christianity, but Christianity  
made the Bible; and Christianity, therefore, does neither  
d nor fall with any theory of the Bible.

## VI

### EXEGETICAL ESSAY ON PHILIPPIANS II 6-11.

BY REV. D. VAN PELT.

THE Apostle's immediate or particular design of this passage is to aid in enforcing the duty of humility, while exhorting the Philippian Christians to its exercise. The great instigator of all strife, and of religious strife especially, is the indulgence of pride and vain-glory—the fond feeling of one's own superiority over others. In spiritual matters this consists in thinking of one's self superior, in *knowing more* or *being better*. That the person flatters himself that he has a more thorough understanding of the mind of the Spirit, and is therefore capable of a more correct (indeed the only orthodox) interpretation of Divine Truth. And as he can thus walk by a much clearer light than other benighted souls, he is by logical consequence also holier than others. Let this feeling prevail among religiousists of opposing stripes; let this vain-glory in the breast of one opponent be pitted against that in the breast of another, and peace or reason is impossible; yielding an iota is a crime against truth, a pandering to heterodoxy; anger, bitterness and utter, irreparable rupture disgrace what might be a fair field of loving and truth-seeking controversy, in a beautiful and generous Christian spirit.

The supreme remedy then, it would seem, if men *must* differ—as all reasonable and thoughtful men *will*—must be to banish this fond pride of opinion or dogma from the mind. A lowliness of mind, on the contrary, let each esteem others better than himself. Let not every man, continues the Apostle, look (*i. e.* with proud conviction of their superiority) upon his own things, his own spiritual advantages, his own insight; but

let every man look (*i. e.* with respectful deference) upon these things in others—and from the very terms of the proposition it follows that strife cannot exist. To enforce this precept of self-forgetfulness and self-negation, Paul adduces the sublime self-sacrifice of Christ. But in the course of his detailed description of Christ's self-humiliation, the ardent mind of Paul cannot restrain itself from turning to the glorious contrast presented by Christ's exaltation *now* and *to come*. The latter stands directly and intimately connected with the former: WHEREFORE God hath highly exalted him; and the pointing out of this connection *may* serve as a further inducement to follow Christ's example of humility. If we *forget* ourselves, and *humble* ourselves, God will not forget us, and will take care of our glory; but the glory thus attained or obtained will be a *real* glory as opposed to "*vain-glory*."

Having thus duly considered the immediate intention wherewith Paul entered upon this passage, we may go on to the lesson which these sentences (once penned) convey to the reader. For these verses, such as they are, while fulfilling their part as a link in a chain of argumentation then uppermost in Paul's mind, contain an argument separately within their own limits. And it is this: that Christ through Humiliation attained to Exaltation; that He, through the Redeemer's work, reached the special glory of the Redeemer's office, preordained unto it; this glory being of sufficient magnitude and importance to be thought worthy of addition to that eternal glory belonging essentially to the Son of God. This seems obviously the leading thought of the passage. Let us now proceed to mark its development in detail.

Ver. 6. In the words ἐν μορφῇ θεοῦ begins the story of that original glory which was seemingly laid aside for a while—hidden, at least, within the Incarnation—but which was to be resumed with a peculiar glory superinduced. *Μορφή* is, literally, the shape, form or figure of a thing; but, used in the sense of *μορφῇ θεοῦ*, would indicate the possession of the essential qualities or attributes which make up the outlines of our conception,

idea, *i. e.*, *mental form* of God. Such was the Son originally, for *ὑπάρχων* carries with it very decidedly the idea of former glory, meaning literally "beginning to be." And to maintain this essential and original exaltation of the Son, the Apostle uses a very strong expression: it was not "robbery,"—*ἀπραγμὸν*—for Him to claim equality with God. The Greek is a strong word, indicating very violent robbery, ravishment,\* and the employment of such a word seems to convey the impression that however terrific a blasphemy and dishonoring of God for others to do so, for Him, the Son, to claim equality, was not derogatory to the Godhead. His assumption of God's attributes and honors was not a usurpation, but His natural right, inseparable from His essential Being. And the forcible instruction on the part of the Apostle leaves us with this important doctrinal conclusion, that it really takes nothing from the conception of God to entertain the conception of a second Person in the Godhead.

The diction throughout this verse gives abundant evidence that this conception was in the mind of the Apostle. The *τὸ εἶναι*, "the being equal," looking so much more to the fact of the equality than any other form of the verb, with a necessary *action* or *becoming* implied as connected with the equality, bears testimony to it. And more significant still is the expression *ἴσα θεῷ*. *ἴσα* is the neutral plural of the adjective, and this form is used as an adverb. There is much force in this usage just here, therefore. Not merely is He equal to or with God, but the adverbial form refers us to Him as existing thus, suggesting this as the very mode of His Being. He is, *existing* "equally" as God, as well as *with* God; *i. e.*, He is eternal, unoriginated, unbegun, everlasting, holy, powerful in all things the same as whatever we had attributed to God, or learned of God to

\* The Revised Version has "prize"—which is quite correct if it is remembered it is "prize" as secured by violence, something like "booty" not a "prize" obtained in legitimate ways. For this reason we had almost said that the "robbery" of the A. V. is more really expressive of the original.

Revelation. And this removes all objections on the score of a Duality. The relation is not: God *one*, and Christ or the Son *one*; the latter equal to the former in His different personality, and so furnishing the sum  $1 \times 1 = 2$ . But He *is* equally as God *is*; *i. e.*, it is the same conception of the Godhead we ever had, enriched by a fuller revelation as to the Essence, Being, or mode of existence of that Deity.

Ver. 7. *Ἀλλὰ* of the next verse is the announcement of a direct and immediate contrast to the things considered above, which is now to follow. And soon we discover it in the *ἐκένωσεν ἑαυτὸν*. Yes, He did, indeed, empty or drain Himself. To human observation, and practically in many respects, He emptied Himself of His Divine attributes, laid aside the form of God, and then? He took another form, the *μορφὴν δούλου*. It was a *μορφὴν* nevertheless, NOW of a slave or bond-servant, as BEFORE of God: the essential Godhead exchanged for the very essence and excess of subordination and humility; the full conception or mental form of either, in either case, was completely satisfied.

Ver. 8. Now, then, what was this Incarnation in its relations to other men? It was both an *ὁμοιώματι ἀνθρώπων* and a *σχήματι ὡς ἄνθρωπος*. These terms by their close juxtaposition and evidently designed contrast, seem to indicate two phases of the Incarnation. We at once notice a plural and a singular use of the same word *ἄνθρωπος*. The one *of men* looks to the race; the other *of man* has more thought of the individual. Again, *ὁμοιώματι* signifies a general likeness or resemblance; while *σχήματι* has more reference to the figure that actually resembles. Accordingly we are justified in gathering from these expressions the double assurance that the Christ was endowed with our common humanity, touching the whole race as one entity, and irrespective of the distinction between male and female, as well as clothed upon with the particular body and constitution of an individual *man*. In both phases of the Incarnation He is necessary and precious to us. Prof. Westcott remarks: "If Christ took our nature upon Him, it was not that of one

but of all. He was not one man only among men, but in Him all humanity was gathered up. And thus now, as at all times mankind are (so to speak) organically united with Him. His death is our death; His Resurrection our Resurrection. Nothing can be plainer than the assertion of this doctrine.\* And as an individual man, a real, living, breathing individuality, he is much closer than a Brother and a Friend doth He draw to our hearts!

But He went further than the humiliation involved in descending, emptying Himself of Godhead in becoming man. He descended to the lowest depths of the human condition. He was not merely "humbled," he ἐταπείνωσεν—He debased Himself to the θανάτος σταυροῦ—to undergo this "death of the cross," I must, indeed, to the Greek and Roman mind stoop to degradation, for the worst of ignominy was attached to suffering on the cross. And again, in ὑπήκοος, appears a reference to the low condition which He chose to occupy. The subject allies Athens were called ὑπήκοοι; and slaves taken in battle or subdued by conquest, and servile allies, as well as serfs of the soil were the only classes of persons liable to crucifixion. So then, how all these terms serve to combinedly intensify the depth of Christ's humiliation; as δούλος he was ὑπήκοος to the θανάτος σταυροῦ. And the accumulation of these forcible expressions serves to enhance the immense distance between the μορφήν δούλου and the μορφή θεοῦ, between the lowest degradation to which even the degraded condition of a slave could put—the death of the cross—and the original glory of equality with God.

Ver. 9. But the very lowest abyss is immediately at the foot of the loftiest precipice. And with one mighty bound we rise from the depths to the most exalted heights. We are assisted in the ascent by several significant words διὸ καὶ—wherefore also, διὸ διὰ ὅ—*through* this—this former condition—*because* was assumed; καὶ, i. e., ALSO—because the former occurred then *in addition* must another condition be arrived at: the c

\* Gospel of the Resurrection, 4th Ed., London, p. 177.

cannot remain unfollowed by the other. But who is instrumental in bringing about the following state of things? ὁ θεὸς—as opposed to the ἑαυτὸν of the “debasing;” *that* HE did Himself, GOD does the other. And just WHAT does God do for Him, or unto Him? A very strong expression is employed to convey the action: God αὐτὸν ὑπερύψωσεν. Simple ὑψω does not seem sufficient, that means only to *exalt*. The Apostle strains after higher thought; it is ὑπερυψω—Christ was *super-exalted*, exceedingly, inconceivably exalted by God. And as an unmistakable evidence of that more than ordinary exaltation, God grants Him a distinguished favor. He does not merely “give;” He ἐχαρίσατο αὐτῷ τὸ ὄνομα—χαρίζομαι is equivalent to *gratificari*; thus God gratifies Him, or graces Him with a name that shall be an everlasting symbol, an inseparable seal of the exaltation that was His. *The name* was an important factor in the Revelation and Acknowledgment of the glory of God. The name of God needed a special commandment to guard it, and its defamation was a crime separate from all other offenses against God. And it is worthy of notice that there is an important difference here between the *Textus Receptus* and the best MSS. The former has simply ὄνομα without the article, thus reading as in A. V., “God has given Him *a name*.” The latter have the article τὸ ὄνομα—thus reading properly and significantly—as in R. V., “God has given Him *THE name*.” And what *the name* is, is immediately explained. We had hardly dared think it of Jesus Christ; for we do not always clearly perceive the previous glory of the equality of Godhead, inasmuch as He appeals so strongly to our faith in His “emptied” and dying condition. But now, in so many words—*God’s words, inspired words*—the amazing fact is stated: τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα.

None but Jews, or those versed in Jewish history and opinions could attach much importance to so labored a distinction about names. In the case of a person such as Paul, an “Hebrew of the Hebrews,” it means much. It is well known what the name of Jehovah—the mere name itself—was to the Israelite. It was not to be spoken and had not been pronounced

for so many ages, that its vowellation could not be supplied by the Masorites, except from the word *Adonai*, which had always been used in its stead. The copyist of Holy Writ stopped when he came to this name on the page, changed both pen and ink to record the one word representing it, and then resumed former utensils. With this thoroughly well known superstitious reverence for this great and awful name before his mind, there can be no reasonable doubt that when Paul mentions (with such evident design to make his language significant), *the name above every name*, he had reference to the august name *JEHOVAH*. We are the more justified in this conclusion because *Jehovah* was invariably represented by *κύριος*, by the LXXa, and even some of the superstitious reverence for the former, was transferred to this Greek form by those who employed the LXX more familiarly than the Hebrew original; and that is the very term to which the climax in these verses is leading us. It seems indeed of a piece with the *μορφῇ θεοῦ*, and no additional distinction, to attach such *ὕπερ πᾶν ὄνομα* name to Christ. And yet there is in this something different from the mere equality with Godhead. Jehovah was peculiarly the Covenant Name of God. By the consummation of that covenant in Christ, the supreme name of the Covenant-God becomes His. And this well sustains the use of the term *ὕψω*.

Ver. 10. The direct purpose of giving the Redeemer this exalted name, is that the inevitable consequences of possessing it, should follow. The awful name commanded the most reverent adoration of heaven, of earth, of hell; of all the physical and moral universe. It is granted to Christ, *ὅνα, in order that* all the vast and varied dominions of the universe *should*, and now it is given, they *must* adore and revere Him.

The first appearance of this actual reverence shall be indicated in the *πᾶν γόνυ κάμψῃ*, the bowing of every knee, the visible symbol in the external act. And it will be an universal homage, for *ἐπουρανίων, ἐπιγείων, καταχθονίων*, will engage in it. The plurals of adjectives, Winer tells us, are concretes, and denote whole classes of things; they are made more specific by the

context; so here, though otherwise we might be warranted in understanding only inanimate things, the "tongues confessing" of the context assures us that the act of homage is to come from heavenly, earthly and infernal intelligences. Or, perhaps, we should be careful to define the term *καταχθονίων* more justly. *Ζεὺς καταχθονίων* was the designation of Pluto; therefore it may well be that not merely infernal or demoniac beings are meant, but also souls in hades, souls in the intermediate state, after death and before the judgment-day. For, according to some authorities and the translation in the new version, these created intelligences, wherever they are, bow *in*, instead of *at* or *before* the name of Jesus, makes serious difficulty for the argument that the name given to Him is the all-adorable name Jehovah. Is not this simply using the name of Jesus as an intercessory means of approach to Jehovah,\* instead of homage to that name itself? But Winer remarks: "Phil. ii. 10 seems to require separate treatment: *ὄνομα* here refers to *ὄνομα* in ver. 9, and *ἐν ὀνόματι* denotes the name upon which those that bow the knee unite, on which united, all (*πάν γόνυ*) worship. The name which Jesus has received moves all to united adoration." (N. T. Grammar, p. 390.)

Ver. 11. Besides the (as it were) involuntary reverence ~~wring~~ from the universe by the power of the awful name, there must also—*καὶ*—come the free admission that He is worthy. And this appears likewise: *Πᾶσα γλῶσσα*—every tongue (as every knee, distributed above), must supplement the knee; a mental, a spiritual, a soul-exercise must accompany the mere bodily: words spoken, symbolizing the thoughts and feelings of the inmost being, must testify to this more spiritual and voluntary adoration. Yet it will be more valuable if it come after some reluctance; it will have more the air of a consent of the creature's free opinion and volition. Such seems the force of

\* It need not be said that the "*In the Name*" of the Revised Version, if attention is called to the distinction, is perfectly consistent with this idea of insisting *on* the name, and then *in* the name combined by worship.

ἐξομολογήσεται: they admit, confess this exalted name; that it belongs to Him is a necessary conclusion long sought to be escaped from, but at last flowing in upon them as an irresistible conviction.

Yes, their tongues at last confess *ὅτι Κύριος Ι. Χ.!* that Jesus Christ is *Κύριος*. And here we reach the climax of the passage; the Name above every name is then *that* once given to the Eternal Spirit who entered into covenant with Abraham, Isaac and Jacob, including their seed in the faith. Nor is there the least apprehension called for, that the Excellent Majesty of that Eternal Jehovah will suffer, or that His Supreme Deity will be debased hereby. It is *εἰς δόξαν Πατρός*, unto the very enhancement of the Supreme Glory of the Father: His Being and Perfections are more wondrously unfolded through this enlarged conception of the true nature of the Godhead. (cf. no robbery.)

And now, in conclusion, taking in the significance of this entire passage, we wish to ask a question and to draw an inference. We ask: Why must the glory of Redemption be considered as added to the original and essential glory of the Son of God? Why, besides that self-sufficient excellence, wholly independent of men's or angels' acknowledgment and praise, could it be thought worth while to add this worship of the highest kind rendered by men and angels? Christ might have saved men just the same, and yet no special point need have been made of any particular exaltation as the reward of it. What did the Eternal Godhead of Christ need of rewards, what could be added to His joy or perfection by this additional distinction of a name already His in so far as Father and Son were inseparably one in the blessed Trinity? The only reason seems to lie in the fact that with just this Person of the Trinity (guarding ourselves against the inadequacy of the term Person while we use it), it pleased the Godhead to connect the human nature. It was Jesus Christ to whom was given that *ὄνομα ὑπὲρ πᾶν ὄνομα*; the human name that was linked so closely with the name *Κύριος*, Jehovah. And this meant, not that the human

nature could be deified, but that in its perfection, sinlessness, unsullied holiness, it could have the closest communion with the unsullied holiness of the Supremest Deity. And the clear illustration of this fact was an essential element in Redemption, for it was a fact calculated to stir the souls of men; calculated to furnish the impulse of an unbounded hope; calculated to create an abhorrence of the sin which had made so glorious a humanity so abject and polluted. And when the Spirit of God had regenerated the heart, the character, the conduct—this exaltation of the Human Nature in Jesus Christ stood as the mark for the prize of the high calling of God after which to strive; as the measure of the stature of the fulness of perfect manhood and womanhood, in Christ, unto which we must all come!

And, finally, an impressive, practical inference, touching upon the study of the nature of Christ, may be drawn from the intense contrast here presented between the Humiliation and Exaltation of the Saviour. As a man, He could not be presented more intensely, more humbly, more wretchedly *human*: as *divine*, He could not be presented more intensely, more exaltedly, more gloriously *divine*, than in this passage. Yet the latter is reached through the profound consideration of the former. When we have fathomed the lowest depth of human degradation—the death of the cross—we leap up to the very throne of God. “WHEREFORE,” *by reason* of that very depth, He is now upon the heights. So, it seems to us, it will never hurt us to look intently upon the human side of Jesus. “Belief in the Human Character of Christ’s Humanity,” observes F. W. Robertson, “must be antecedent to belief in His Divine Origin.” The nearer our own hearts, and hearts’ love, get to Him in this single observation of Him even, the more readily shall we discover that He is infinitely more than *we* are, than *man* is. The very book that discusses His human nature with the greatest freedom consistent with a reverent faith, finds in the nature of His moral Kingship credentials that belonged to Jehovah Him-

self at the beginning, and are inseparable from Divinity.\* Of another book inconsistent with all Christian faith in its view of Jesus as mere man—Renan's "Life of Jesus"—the late Senator Matt. Carpenter said to a friend: "I arose from the second reading fully convinced that Christ was divine." Even those who with hostile intent would direct our thoughts to the humanity of Jesus, in the hope of keeping us down upon this lower plane—even they cannot so present Him humanly but that a candid and penetrating mind is forced to behold the Divinity. But if with devout intent, in order to understand Him and love Him better, we fix upon His Manhood our concentrated gaze, near alike to our common human nature as we may find Him, we shall not be long in discovering the "*wherefore*" that raises our conceptions to the right hand of the throne of the Majesty on high!

\* We refer to "Ecce Homo." Some may dispute the assertion that it is a book consistent with a reverent faith. But certainly after reading the chapter entitled "Christ's Royalty," we could not but feel that, whether consciously or unconsciously, the author had brought us very near to a convincing view of the Divinity of Christ. His own words in one part of it might convey that hint: "the very works for which the nation chiefly hymned their Jehovah, he [Jesus] undertook in His name to do."

## VII.

### NOTICES OF NEW BOOKS.

THE UNITY OF THE TRUTH IN CHRISTIANITY AND EVOLUTION. By J. Max Hark, D.D. John B. Alden, publisher: New York, 1888, pp. 293.

As the title implies, this book has been written to demonstrate the idea of an essential harmony between the principles of the theory of evolution and the fundamental principles of the Christian religion. The theory of evolution has come to rule to a very large extent the scientific and philosophical thinking of the age. A large number of the profoundest thinkers in all departments of intellectual activity accept it, in some form, as the most satisfactory explanation of the method of the production of the universe. And intelligent men in all professions and walks of life have their minds exercised in regard to it, and are inquiring as to its bearing on Christian truth. In these circumstances, the author of the book before us thinks it is time that Christian theology should enter into serious reckoning with the theory, and, if possible, come to friendly terms with it. Mere contradiction and denunciation will not do. That would only result in driving from the fold of the church many of her best and strongest minds. Of the possibility of a reconciliation the author has no doubt. He has faith in Christianity, and has faith also in science, ruled, as it is at the present time so largely, by the idea of evolution. He believes, and we think rightly, that Christianity interpreted truly in the light of the Sacred Scriptures is not in conflict, but in harmony with a consistent evolutionary interpretation of the universe.

The book before us is the fruit of this faith, and is intended to be a help to intelligent readers, showing them how they may be sincere Christians at the same time that they are evolutionists. After an introduction portraying to some extent the general mental attitude of the age in regard to science and religion, the author treats, from the standpoint of evolution, successively, in so many different sections, the subjects of *God, Providence, Prayer, Man, Sin, Salvation and Religion*. We cannot here give even an outline of the discussion of these several topics, but must content ourselves with a few specimen thoughts, which may serve to indicate to the reader the drift of the author's mind. In regard to God he holds that evolution does not necessarily lead to agnosticism, although he quotes

with approbation Herbert Spencer's idea that God may be "a mode of being as much transcending intelligence and will as these transcend mechanical motion." He exposes the deistic conception of God as an immensely magnified man sitting somewhere outside of the universe, and lays stress upon the divine immanence in the world. Providence he defines "to be nothing but God unfolding Himself; the expression in the world of His inherent nature; subordinating, subjecting all things and occurrences thereto; bringing all into conformity with himself." The end of *prayer*, the author holds, "is to bring man into conformity with God, not to bring God into conformity with man;" and the chief means through which God answers prayer is prayer itself. On the subject of *man* it is shown that, while evolution renders important service to the cause of Christian truth by demonstrating the unity of the race, it does not invalidate the dictates of the moral sense, but rather invests them with increased dignity and force. The origin of sin the author explains as essentially a "reversion to type," and the "law of sin in our members" as "simply our animal nature derived from our rude ancestors." Yet, in spite of this natural origin, sin is really sin and involves guilt because it is now committed voluntarily. On *salvation* the author rejects the substitutionary punishment doctrine of the atonement, and lays stress on the idea of a regeneration and sanctification of the sinner by means of forces contained in his "environment," in which he includes Christ and the Christian economy. Religion, finally, is defined as "the bringing of the *whole man* into correspondence with the divine."

It is not to be expected, of course, that either theologians or scientific evolutionists will all agree with the positions taken in this book, although as to his general aim and tendency they may be of one mind with the author. As there is more than one system of theology, so there is more than one theory of evolution; and accordingly there will doubtless be objection made from different standpoints. To many, and among them the present writer, the view presented of the nature and personality of God, for example, will not be entirely satisfactory. It will be contended that the idea of personality does not necessarily imply limitation, and that God's mental faculties may be essentially like ours without being for that reason finite. That this is the case will be inferred from the Biblical doctrine of the divine image in man, but especially from the fact of the *incarnation*. If there were not an original kinship between the nature of God and the nature of man, they could not have been brought together in the unity of one person, as in Christ. So also many will not be satisfied with the view that the chief value of prayer consists in its reflex influence on the person praying. While they will agree with the author in rejecting the idea of an eternal divine fore-ordination, as well as the idea of miraculous in-

terpositions in the course of the world, as the explanatory ground of divine answers to prayer, they will, nevertheless, cling to the idea that God can and does answer prayer in a *real, objective* way. If man's physical acts will elicit from the energy of the Absolute Being immanent in nature objective results which, but for such acts, would not have followed, why should not his purely moral acts, such as prayer, be followed by like objective results? So again many will not be satisfied with the view which is here presented of the origin of sin. While they will hail the theory of evolution as an explanation of the fact of hereditary sin, or of the persistence of moral depravity in human nature, they will not look to evolution as an explanation of the origin of sin in the race. They will not be able to regard the origin of sin as merely the result of the operation of the law of "reversion to type," for they will not admit that human sinfulness and vice have anything corresponding to them in the animal world at the present time. In the animal, aptitude and propensity are in harmony; that is to say, the animal is ever inclined to do what its nature and structure intend it for. But this is not the case with man. His propensities and appetites are often in disagreement with the true intent of his nature. There is here a *perversion* of nature, not merely a reversion to the original type of nature. The theory of evolution, interpreted in a theistic sense, will serve to explain the origin of man as a free agent,—that is, free in a *moral and limited* sense; but the origin of sin must be sought in man's free agency.

But it is not our purpose here to criticise the book before us. Some positions perhaps fairly deducible from his language the author would probably repudiate himself. With the object and aim of the book we are in full accord. And we commend it as an earnest effort towards the solution of a grave and difficult problem,—a problem, moreover, that will press upon the mind of the Church until it has reached a satisfactory solution. The author deserves the thanks of all who are sincerely interested in the progress of religion and in the welfare of the Church, for taking the problem earnestly in hand, and giving us so excellent a book. The book will be found to be helpful and stimulating even by those who may not be able to endorse all its views; and even such, if there are any, as may entirely dissent from its fundamental position, and choose to see in evolution only an enemy of the faith, will in this book find food for wholesome thought.

It only remains to say that the book is written in a clear and sprightly style, well adapting it to the general reader; and that it is gotten up by Mr. Alden in the best style of the book-making art, being printed on good, heavy paper, in small pica type, which is a pleasure to the eye. It is sold at the marvelously low price of 80 cents.

W. RUPP.

**INTRODUCTION TO THE STUDY OF PHILOSOPHY.** By J. H. W. Stuckenberg, D.D. New York: A. C. Armstrong & Son, 1888. Price, \$2.

This work is not a philosophical encyclopædia, nor an introduction to any particular philosophical system, but, as its title indicates, an introduction to the study of philosophy itself. It is accordingly, more especially for those who desire to prepare themselves for philosophical pursuits; yet its character is such that advanced students will also find it helpful as a review and preparation for a new and more vigorous start in philosophical research. Nor will the general reader find it unworthy of attention. The information given in it is indeed such that every intelligent and well-educated person should possess. In our opinion, moreover, it might be profitably introduced as a text-book in the higher institutions of learning.

The arrangement of the different chapters of the book is simple and admirably suited to the wants of students and readers generally. In a brief introduction the author sets forth the requisites for a successful study of philosophy, and gives an idea of some of the ways which lead to philosophic thought. In the first chapter the nature of philosophy is discussed and its purpose defined. In the next three chapters which immediately follow, the Relation of Philosophy to Religion, to Natural Science, and to Empirical Psychology are carefully considered and determined. Chapter fifth treats of the divisions of Philosophy. A chapter is then devoted to each of the principal branches, namely, to the Theory of Knowledge (Noetics), to Metaphysics, to Æsthetics, and to Ethics. The closing chapter treats of the Method in the Study of Philosophy. In an Appendix some of the points referred to in the different chapters are fully explained and discussed. The book also contains a list of references as well as a table of contents.

For such a book there may be justly said to have been an actual need, and every page of the volume before us gives evidence of the superior qualifications of Dr. Stuckenberg for the preparatory work. Throughout he shows that he is thoroughly acquainted with the subject of which he treats, and that he has taken great pains to present in a clear and satisfactory manner just such information as is most needed. We heartily commend the book to all our readers. It is especially deserving of a place in every minister's library.

**THE ANCIENT WORLD AND CHRISTIANITY.** By E. De Pressensé, author of "The Early Years of Christianity," "A Study of Origins." Translated by Annie Harwood Holmden. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$1.75.

Dr. De Pressensé is distinguished as a sound theologian, a thorough scholar and a profound thinker. His earlier works, "Jesus Christ, His Times, Life and Works," "The Early Years of Christianity," and "A Study of Origins," are perhaps best

are all works of superior value. The merits of the present volume are no less decided. Its object is to present an account of the moral and religious history of the ancient world, some knowledge of which, the author holds, is necessary to our entering intelligently into the history and progress of Christianity. Such knowledge, he also maintains, will help to make manifest the error of the growing school which disputes the originality and the distinctive character of Christianity, maintaining that it gives us nothing more than a synthesis of pre-existing elements under the form of a new myth. His careful review of the religious evolution of the ancient world, he thinks, makes it seem clear that the Founder of the religion of the Gospel was not a merely historic personage, and that that religion was not the mere confluence of the currents of earlier religions. Christianity, he is thoroughly convinced, differs from the religions of the ancient world especially in this—that while in them a deliverer was sought and slowly prepared for, in it a deliverer is actually come unto men. He concludes, therefore, that, “whether men will have it so or no, the Cross of Christ divides two worlds, and forms the great landmark of history. It interprets all the past; it embraces all the future; and, however fierce the conflict waged around it, it still is, and shall be through all the ages, the symbol of victory.”

The work itself consists of an Introduction, five distinct Books, and a Conclusion, together with a preface, table of contents and a good index. In the introduction the purpose of the work is at some length set forth. Of the five books that follow, the first treats of the “Ancient East,” in four chapters, in which are discussed the starting-point of religious evolution, the Chaldeo-Assyrian religion, the religion of Egypt, and the religion of Phœnicia; the second deals with the religious development of the Oriental Aryans, in two chapters, devoted respectively to the consideration of the primitive Aryans and the religion of Zoroaster; the third has to do with the religion of India, in three chapters, in which the religion of the Vedas, the transformation of the religion of the Vedas after the settlement of the Vedic-Aryans on the banks of the Ganges, and Buddha, are considered; the fourth discusses Hellenic Paganism, in three chapters, which treat of its first period, the religion of Greece in its full development, and Greek Philosophy; and the fifth relates to the Greco-Roman Paganism and its decline, and in two chapters describes the change that passed over ancient paganism from the time of Alexander and under the Romans, and the pagan world at the coming of Christ. The result of the review made in these different books is briefly presented in the Conclusion. The first chapter of the first book, which treats of the starting-point of the religious evolution, is especially deserving of careful study, in view of some of the theories concerning the origin of religion advanced and held by popular writers of the day. Every part of

the work, however, is replete with highly important instruction and entitled to careful consideration. Those who would acquaint themselves thoroughly with the religious history of mankind will find the entire volume of special interest and value.

The work, we would yet add, is translated into strong, clear and idiomatic English; is printed on good paper and in large, distinct type, and is well bound. It is indeed in every respect an attractive volume, and one that will abundantly repay reading. There have been of late few more valuable contributions to theological literature than this by Dr. De Pressensé, who, in an age of skepticism and destructive criticism, is a firm and able defender of the faith once delivered to the saints.

**THE BOOK OF GENESIS.** By Marcus Dods, D.D., author of "Israel's Iron Age," "The Parables of Our Lord," "The Prayer that Teaches to Pray," etc. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$1.50.

**THE GOSPEL ACCORDING TO ST. MARK.** By the Very Rev. G. A. Chadwick, D.D., Dean of Armagh, author of "Christ Bearing Witness to Himself," "As He that Soweth," etc. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$1.50.

**THE EPISTLES OF ST. PAUL TO THE COLOSSIANS AND PHILEMON.** By Alexander Maclaren, D.D. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$1.50.

These three volumes belong to the series entitled the "Expositor's Bible," edited by Rev. W. R. Nicholl, editor of the *London Expositor*. The different volumes are each complete in itself. They are not commentaries in the strict sense of the term, but are made up of expository lectures on the contents of the different books of the Bible. All the volumes of the series will be prepared by persons occupying a foremost position among the preachers and theologians of the day. Though the volumes will all be of a popular character and suited to the wants of the general reader, yet, nevertheless, regard will be had in them to the latest results of Biblical scholarship. They will, therefore, be found valuable not only to laymen, but also to ministers.

The volumes before us are all possessed of superior merit. The expositions which they give are, without exception, fresh and vigorous. We have not found a dull paragraph in any of them. They are, moreover, admirably suited to the wants of our times, and can scarcely fail to confirm in the faith those who read them and to broaden and deepen their knowledge of spiritual things. To ministers they can be heartily and confidently recommended as models of the way in which the great subjects concerning which there is so much controversy at present should be treated by them in their pulpits. As a specimen of the course pursued, we give

lowing from the opening chapter of "The Book of Genesis,"  
Dods:

any one is in search of accurate information regarding the  
this earth, or its relation to the sun, moon and stars, or  
ing the order in which plants and animals have appeared  
t, he is referred to recent text-books in astronomy, geology  
læontology. No one for a moment dreams of referring a  
student of these subjects to the Bible as a source of informa-

It is not the object of the writers of Scripture to impart  
al instruction or to enlarge the bounds of scientific knowl-

But if any one wishes to know what connection the world  
th God, if he seeks to trace back all that now is to the very  
in-head of life, if he desires to discover some unifying prin-  
some illuminating purpose in the history of this earth, then  
fidently refer him to these and the subsequent chapters of  
ure as his safest, and indeed his only, guide to the information  
ks. Every writing must be judged by the object the writer  
view. If the object of the writer of these chapters was to  
physical information, then certainly it is imperfectly ful-

But if his object was to give an intelligible account of God's  
n to the world and to man, then it must be owned that he  
en successful in the highest degree.

is, therefore, unreasonable to allow our reverence for this  
g to be lessened because it does not anticipate the discoveries  
sical science; or to repudiate its authority in its own depart-  
of truth because it does not give us information which it  
l no part of the writer's object to give."

ugh each volume of the series, as already stated, is complete  
lf, yet they are all of uniform size, are printed in large type,  
d paper, and are strongly bound. On account of their supe-  
ialities in every respect, they will prove an ornament as well  
aluable acquisition to any religious library.

PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Par-  
r, D.D., Minister of the City Temple, Holborn Viaduct, London,  
thor of "Ecce Deus," "The Paraclete," "The Priesthood of Christ,"  
pringdale Abbey," "The Inner Life of Christ," "Ad Clerum,"  
The Ark of God," "Apostolic Life," "Tyne Chylde," "Weaver  
phen," etc. Vol. VII. Samuel xviii.-1 Kings xiii. New York:  
nk & Wagnalls, Publishers, 18 & 20 Astor Place. 1887. Price, \$1.50.

h this volume more than one-half of the "People's Bible" is  
eted. For though this is only volume seventh of the Old  
nent series, it is volume thirteenth of the entire work, which  
consist of twenty-five volumes. Only twelve volumes, there-  
emain to be published. To prepare such a work is a great  
taking for one person. The amount of labor required would,  
ordinary man, be perfectly appalling. Dr. Parker, however,

is no ordinary man, and it now looks very much as if he would succeed in accomplishing the task, notwithstanding the other work he has done and is engaged in doing. The wonderful resources at his command are evident in the fact that the present volume is possessed of the same originality and brilliancy of conception that characterized those that have preceded it. There is no falling off in power. Those who have found instruction and spiritual quickening in the earlier volumes will find the same in this. Every page abounds in sparkling gems of thought and in life-giving power.

CHRISTIANITY IN THE UNITED STATES from the First Settlement Down to the Present Time. By Daniel Dorchester, D.D. New York: Phillips & Hunt, Cincinnati: Cranston & Stowe, 1888. Price, \$4.50.

A stately volume, whose exterior is quite worthy of the contents. These latter are not accounts of the different religious *denominations* of this country, but rather, as its title imports, a well-connected history of the workings and progress of *Christianity* in the different Churches. The author divides this history into *two eras*, the Colonial Era and the National Era; and under the first era he gives us eleven chapters, while under the second he has three periods, each sub-divided into chapters. An instance of the careful and thorough research of the author may be found in the fact that he gives the year 1720 as the year Rev. Philip Boehm, of the German Reformed Church, began his ministry, instead of 1727 as the authorities gave it until the recent discovery of new authorities. The section on our religious history in Colonial times is elaborate and highly *interesting*, notwithstanding the charge made by Mathew Arnold that we have nothing interesting in this country. The beginning of our religious history is specially important in order to understand properly our subsequent developments in that sphere. These contain the principles from which the development of life and activity proceed. Then we are prepared to follow up the modifications and changes that have come in through the unfolding of the religious history of the nation.

Very important and radical changes have taken place in some of the religious bodies of this country. A single instance may be found in the early development of Puritanism in New England, which existed for sixty years as a *theocracy*, opposing and persecuting every form of belief that was not in accord with its teaching, but which in later times favored and supported the freedom of both Church and State. Our space will not allow us to go over in detail the different sections of this work, but we can assure the readers of this notice that it is carefully brought down to the present time. It is valuable, not only for one reading, but also for constant reference. In this respect it is like an encyclopædia; it is such for the Christianity of America. Knowledge that would have to be sought for through many works is here brought within the compass

of one volume. We believe the work is worth the price, and it will be an acquisition to any one's library.

**THE BOOK OF JOB** (according to the Version of 1885), with an Explanatory and Practical Commentary, Enriched with Illustrations from some of the most eminent Modern Expositors, and a Critical Introduction. By Daniel Curry, D.D., LL.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, \$2.00.

Although for some time before the public, this volume has but recently come into our hands from the publishers. Within the three hundred pages that fill the volume the author furnishes an able and satisfactory commentary for the general reader on the book of Job. After saying in the Introduction, "Respecting the Age, Place and Authorship, we have not any certain knowledge," he nevertheless goes on to open up to the reader what is *most probable* concerning each of these points, and this probable knowledge proves a great satisfaction, after all, in the absence of any *certain* knowledge.

With the best authorities the author places the age of the book of Job in the period of the Solomonic literature, and not, as some writers have placed it, in the quite early ages of the Mosaic history.

"As to the writer, he must have been a Hebrew, and almost certainly of Jerusalem, and one who drank deeply of the learning of his nation; a man of profound thought and broad culture, and thoroughly penetrated with the religious principles of the people, and the peer of the few first-class poetical geniuses of the world."

As the book is a poem, the characters, Job, his friends, Eliphaz, Bildad, Zophar, Elihu and Satan, must be regarded as fictitious characters, yet true representatives of the times, and eminently worthy of a place in the inspired record.

The exposition is not for technical scholars, but for the general reader of the Bible. As such it is one of the best we have read on the subject. In an Appendix the author gives the "Legends concerning Job." Altogether the book is worthy of commendation, and we believe it will prove satisfactory to any one who may procure it.

**THE FIRE OF GOD'S ANGER:** *or, Light from the Old Testament to the New Testament Teaching Concerning Future Punishment.* By L. C. Baker, author of "Mystery of Creation and Man;" Editor of "Words of Reconciliation." Published at office of "Words of Reconciliation," No. 2022 Delancy Place, Philadelphia, Pa., 1887. Price, 75 cents.

Mr. L. C. Baker, whose untitled name appears as the author of this little volume of two hundred and sixty-eight pages, it seems, was a minister in good and regular standing in the Presbyterian Church, but on account of certain views which he held and taught upon the subject of future punishment and the resurrection, and

which were pronounced contrary to the doctrines of that Church, he was permitted to withdraw from its ministry. He now publishes a small monthly magazine, in which his views on these subjects are promulgated. In this magazine he says: "We do indeed believe that to the unregenerate there has been secured by Christ the gift of another life through resurrection, but nothing has been further from our teaching than that it is a benefit of the same kind and order as that which reaches the regenerate. Only he that is born of God can inherit the kingdom of God. But we do hold that, as the wages of sin is death,—including the bondage and privation and misery of that death-state into which the outcast spirit goes,—so resurrection is essentially recovery from death, bringing back, even where there cleaves to it a heritage of evil from the past, the opportunities of life." This quotation gives some idea of the peculiar views entertained by the author of the volume here noticed. He attaches to the resurrection some sort of remedial agency even for those who die unregenerate, and publishes this volume in support of this view, in which he presents the arguments he has gathered from the Old Testament. We have not had time as yet to examine these Scriptural arguments, but from what has been presented, the reader may be able to judge whether he desires to examine the subject in the light of this volume.

ST. PAUL AT ATHENS. *Spiritual Christianity in Relation to Some Aspects of Modern Thought. Nine Sermons Preached in St. Stephen's Church, Westbourne Park. By Charles Shakspeare, B.A., Assistant Curate. With a Preface by the Rev. Canon Farrar, D.D. New York: Charles Scribner's Sons, 743 and 745 Broadway.*

The name attached to the preface to this volume is sufficient to commend the work itself. The chapters treated are, The City and The Apostle, Culture and Faith, Sensuous and Spiritual Religion, Paganism and Christianity—First Century A. D., Philosophy and Christianity—First Century A. D., Ancient and Modern Skepticism, The Epicureans and Modern Life, The Stoics and Modern Thought, Humanity and God.

SOME ASPECTS OF THE BLESSED LIFE. By Mark Guy Pearse, author of "Thoughts on Holiness," etc., etc. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, 75 cents.

A nicely gotten-up little volume, and its contents are quite worthy of the form in which they are presented. It is well suited for the Sunday-school library, and also for those of mature age who desire assistance in private meditation upon the new life of the believer.

A NEW RENDERING OF THE HEBREW PSALMS INTO ENGLISH VERSE, with Notes, etc., etc. By Abraham Coles, M.D., LL.D. New York: D. Appleton & Company, 1, 3 and 5 Bond Street, 1888. Price, \$1.25.

The Psalter is always in place in the library and on the study

table. This version of the Psalms is published in good style. It contains an introduction of over fifty pages, giving a history of French, English and Scotch metrical versions of the Psalms, together with interesting facts connected with each of them.

**A COMMENTARY ON THE BOOK OF PSALMS.** By Professor Franz Delitzsch, D.D., of Leipzig. From the Latest Edition; Especially Revised by the Author. In Three Volumes. Vol. I. Translated by the Rev. David Eaton, M.A., and Rev. James E. Duguid. New York: Funk & Wagnalls, Astor Place. Price, \$2.00.

This volume belongs to the Foreign Biblical Library, edited by the Rev. W. Robertson Nicoll, M.A., editor of the "Expositor," and now in course of publication in this country by Messrs. Funk & Wagnalls. Of the merits of the present volume the name of the author, Professor Franz Delitzsch, in itself is a sufficient guarantee. In his attainments in biblical and post-biblical Hebrew, he is, indeed, so pre-eminent, that he has been called "The Christian Talmudist." All his writings are of great value, but especially is this the case as regards his commentaries, which are enriched by the best results of the most thorough modern scholarship. His Commentary on the Psalms was first published in two volumes in 1869. A second edition appeared in 1867, a third in 1873, and a fourth in 1883. Each succeeding edition has been an improvement on the one that preceded it. The present translation has been made from an interleaved copy of the last edition, with the author's latest additions and corrections in manuscript, and, accordingly, represents his present matured opinions. Of the many commentaries on the Psalms that have from time to time been published, this is undoubtedly the most complete and trustworthy. In tone it is thoroughly evangelical. It ought to find a place in every minister's library.

**PALESTINE IN THE TIME OF CHRIST.** By Edmond Stapfer, D.D., Professor in the Protestant Theological Faculty of Paris. Translated by Annie Harwood Holmden. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$2.50.

We called attention to this work at some length in the January number of this REVIEW. In the favorable opinion there expressed, a further examination and use of the book fully confirms us. We are pleased, therefore, to state that it is now published by Messrs. A. C. Armstrong & Son, in cheaper, yet no less attractive and substantial form. The work is deserving of a very general circulation. Not only ministers, but also Sunday-school teachers will find it a valuable possession.

**CURRENT DISCUSSIONS IN THEOLOGY.** By the Professors of Chicago Theological Seminary. Vol. V. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, \$1.50.

This, as indicated on the title-page, is the fifth volume of these

**Discussions.** Many more volumes, we hope, will follow, as the work truly supplies a real want. Its object, as has been heretofore stated in this REVIEW, "is to answer the question, which every earnest student of theology and ecclesiastical subjects may well be supposed to ask at the close of each year, viz: What has been done in the different fields of sacred learning during the last twelve months, and what are the latest results of such studies?" The work itself is divided, according to the divisions of theology, into four parts, treating respectively of Exegetical Theology of the Old Testament and of the New; Historic Theology; Systematic Theology, and Practical Theology. The contents of the first part, in the present volume, have been furnished by Prof. Samuel Ives Curtiss and Prof. George H. Gilbert, the former reviewing the Exegetical Theology of the Old Testament and the latter that of the New Testament. The contents of the second part have been supplied by Prof. Hugh M. Scott; those of the third by Prof. Geo. Nye Boardman, and those of the fourth by Prof. G. B. Wilcox and Prof. Franklin W. Fisk—the first treating of Pastoral Theology and the second of Homiletics. In each department the books pertaining to that department, that are of importance and that have been published within the year, are reviewed. The drift of the reviewers is to dwell more especially upon works that deviate somewhat from the beaten path, and in these writings to call attention to what is new and claims to be better than what is already known. In this way the reader is kept fully abreast of the theological movements of the day, and, at the same time, informed as to the value of the various books that have been published during the current year, both in this country and in Europe. The reviews are all prepared with great care, and give a fair and impartial statement of the character and contents of the different books noticed in them. Besides this, they abound in valuable criticisms which often throw much light upon the subject under consideration. As a mere guide in the purchase of books the volume is worth double its cost. For our part, we should not like to be without it.

**FIVE MINUTE SERMONS TO CHILDREN.** Delivered weekly in the Methodist Episcopal Churches of Holley, N. Y., and East Bloomfield, N. Y., during the years 1880–1885. By Rev. William Armstrong, of Genesee Conference. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, 80 cents.

It is desirable that children should attend the services of the Church as well as those of the Sunday-school. There is, however, a growing tendency on their part to neglect the Church. How can they be drawn to it? This is a question which has perplexed many an earnest and faithful pastor. The author of the volume before us thinks the way is to address short sermons expressly to the children. Thirty minute sermons, he holds, are too long for them, as

they cannot follow a long train of reasoning. They want only one thing at a time. A five minute sermon is, therefore, what they need. By preaching such sermons to them, he informs us in the preface of his book, he has been enabled to get the larger number of children under his pastoral care to attend the Church services. Of the sermons he has thus preached he gives one hundred specimens in the present volume. So far as we have examined these sermons, they are pointed and aptly convey sound instruction. Children could hardly help being interested in them. We commend them to those who would learn how to address children in such a way as to hold their attention and interest them in the truths of the Gospel.

**NEW SCIENCE OF ELOCUTION.** The Elements and Principles of Vocal Expression, in Lessons, with Exercises and Selections Systematically Arranged for Acquiring the Art of Reading and Speaking. By Rev. S. S. Hamill, A.M., Chicago, Ill., late Professor of Rhetoric, English Literature and Elocution, Illinois Wesleyan University, Bloomington, Ill., State University, Columbia, Mo. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, \$1.00.

The design of this work is to present the elements and principles of vocal expression in a plain, simple and scientific manner. The author believes that elocution should be studied as a science as well as practiced as an art, and maintains that only when it is studied in our colleges and universities as a science, and its principles are known and practiced, will good speaking be the rule and not, as now, the rare exception. The work is highly recommended by some of the ablest and most successful educators in our country, and, we believe, has been introduced into some of our higher institutions of learning as a text-book. Besides the instruction given in it, it contains also a large number of interesting selections for practice. The work, moreover, is printed on good paper, in good type and is well bound.

**WOMAN, FIRST AND LAST, and What She Has Done.** By Mrs. E. J. Richmond, author of "The Jeweled Serpent," "Zoa Rodman," "Drifting and Anchored," "Alice Grant," "Adopted," "Harry the Prodigal," "The Fatal Dower," "The Two Paths," "Hope Raymond," "The McAllisters," "The Harewoods," etc. Two volumes. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, \$2.00.

These two handsome volumes of about three hundred duodecimo pages each, are made up of sketches of the lives and characters of sixty-five women who achieved more or less distinction in their day and generation, beginning with Eve and ending with Miss Harriet Hosmer. The object of the author in writing them was not to present any new facts in the histories of the characters portrayed, but rather to prove, as she tells us in her preface, by these accumulated testimonies, *the power of woman for good or evil*, and to show

by the stern logic of facts that *intellect has no sex*. All these sketches are gracefully written, and in them much interesting information is given concerning the famous women who are the subjects of them. As none of the sketches are very long, they may profitably be taken up and read at odd moments. That woman is a power for good or evil they abundantly prove, but whether they show that intellect knows no sex depends on how this dictum is intended to be understood. If it means simply that mind in woman is the same thing as mind in man, then there can be no doubt as to its correctness being established; but if it means that woman is by nature just as well constituted for the engaging successfully in all manner of intellectual pursuits as man is, then our verdict in view of the evidence furnished would be "not proven." The facts presented in these volumes, however, show very clearly that woman is capable of high intellectual achievements and should incite any woman's heart to cultivate her mind as much as possible and to use her God-intrusted power for good. The work is one which is especially well suited for the family or the Sunday-school library. If in the latter more works of the character of these volumes found a place, it would be greatly to the benefit of the rising generation, which, it seems to us, is in real danger of being injured by the trash which the Sunday-school library too frequently furnishes.

YOUNG FOLKS' NATURE STUDIES. By Virginia C. Phoebus. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, \$1.00.

LOST ON AN ISLAND. By Mrs. Virginia C. Phoebus. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, 80 cts.

The object of these two volumes is to impart instruction and at the same time to awaken in young persons an interest in Nature Studies.

The first-named volume treats of the Six-footed Little People, of the History of a Lump of Coal, and of the Fossils of the Rocks. The second-named volume gives an Account of Salt, of the Sea-anemone, of Coral-making Polyps, of the Sea-cucumber, and of Radiates, &c.

Both volumes are admirably suited to the purpose for which they are intended. They present facts concerning the subjects to which they relate, in a clear, simple and attractive manner, so that young persons can scarcely fail to be interested in them and instructed by them. Like the two volumes just noticed before them, they are well suited for the family, or the Sunday-school library, and deserving a place in both.

SELF-RELIANCE ENCOURAGED. For Young Ladies: Indicating the Principles and Possible Measures which will insure Honorable Success here and hereafter. By James Porter, D.D., author of "The Chart of Life," "The Winning Worker," "Hints to Self-Educated Ministers," "Chris-

Christianity Demonstrated by Experience," etc., etc. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1887. Price, \$1.00.

This book, as is indicated on the title-page, is intended for young ladies. One of the leading objects of the author in preparing it was to furnish practical hints to those who are thrown upon their own resources and are obliged to plan for themselves. It is not, however, intended for this class only, but for young ladies generally. Its aim is to impress all with their true interests and responsibilities. Among the subjects treated of are the Importance of Correct Views of Life, Social Vices and Virtues, Domestic Education, Personal Economy, Health, Mental Cultivation, Manners, Marriage, and Religion. The instruction given on these various subjects is throughout sound, practical and highly important. It would be well if every young lady could have a copy of the work placed in her possession, and be induced to study it and follow its directions. This could not but result in increased happiness and well-being.

**HEALTHY HOMES AND FOODS FOR THE WORKING CLASSES.** By Victor C. Vaughn, M.D., Ph.D., Professor in the University of Michigan. Price, 10 cents.

**THE SANITARY CONDITIONS AND NECESSITIES OF SCHOOL-HOUSES AND SCHOOL LIFE.** By D. F. Lincoln, M.D. Boston, Mass. Price, 5 cents.

**DISINFECTION AND INDIVIDUAL PROPHYLAXIS AGAINST INFECTIOUS DISEASES.** By George M. Sternberg, M.D., Major and Surgeon U.S. Army. Price, 5 cents.

**THE PREVENTABLE CAUSES OF DISEASES, INJURY AND DEATH IN AMERICAN MANUFACTORIES AND WORKSHOPS, AND THE BEST APPLIANCES FOR PREVENTING AND AVOIDING THEM.** By George H. Ireland, Springfield, Mass. Price, 5 cents.

These essays are known as the "Lomb Prize Essays," and are published by the American Public Health Association, a voluntary organization whose object it is to correct the evils growing out of the old order of things, and to bring home to the people the sort of knowledge that is needed to save life and avert disease.

The treatment of the subjects considered in these essays is popular and easily understood, yet, nevertheless, sound and thorough. Of their importance it is not necessary to speak. Every one has more or less interest in the subject of which they treat. The essays deserve, therefore, to find a place in every house in the land, and should be carefully read by all.

They are sold at the low rate indicated, and may be obtained at the book-stores, or of Dr. Irving A. Watson, Secretary of the Health Association, Concord, N. H. The entire four essays may be obtained in pamphlet form for twenty-five cents, or in cloth binding at fifty cents.

**PARLIAMENTARY PRACTICE.** By Rev. T. B. Neely, D. D. Tenth Thousand. Revised Edition. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe, 1886. In paper, 10 cts.; in cloth, 25 cts.

Of the various popular manuals on parliamentary practice, this is one of the very best for general use. In a plain, clear and simple manner it gives just such information as every intelligent person should possess. The work is based on the highest authorities and conforms to the latest and most thoroughly established usages. At the close of the book a very convenient and valuable table of motions, with special points relating to them, is given. By means of this table, any points can be very quickly decided. The work, moreover, is of small size, so that it can be readily carried in a vest pocket.

THE  
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I.

CHRISTIAN CONSCIOUSNESS A SOURCE OF DI-  
VINE KNOWLEDGE.

BY PROF. E. V. GERHART, DD.

CHRIST glorified is the one primordial and unchangeable source of divine knowledge. This source He is to His people, not by the exercise of external influence, nor merely by verbal teaching, but by mystical union with them; a union begotten by the Holy Spirit and made effectual through personal faith. The transcendent Christ becomes an immanent vital principle, from which is developed a Christian ethical life and a Christian consciousness.

I.

Being the true and only Light of the world, the God-man in His state of humiliation and in His transcendent state of exaltation constitutes the one fountal source from whom divine illumination proceeds. But as existing in the transcendent realm, or so long as scholarship is divorced from Him, He does not illumine the human reason with the knowledge of God. No supposable influence emanating from Himself of which

scholars may be assumed to be the passive subjects is effectual. Nor does His revelation of God, as given in the words of the New Testament, however indispensable, supply all the needs of theological science. Reason may speculate concerning Christ and develop opinions of Him and His kingdom which have a measure of truth; but whilst there is a spiritual chasm between speculation and Himself, there is no correlation of heavenly Light to the eye of the human soul; and though Himself unchangeable Light, He does not illumine and shape rational reflection.

The objective source becomes such really by mystical union with our ethical and rational life. Two forces operate in creating it, namely, His Spirit and our faith. Both are active; both are necessary. The agency of His Spirit active immediately and through the written word is the divine factor, on which depends the possibility of knowing Christ and of knowing God in Him. But the effectual operation of the Spirit anticipates man's active response. The soul opens the door of access to its inner chambers. Man is the master of his will. Volition is his own free self-determination. Christ in His word by His Spirit seeks access to human personality; but He does not gain access unless personality yields to Him; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.\* The hearing of His voice, or the acceptance of Himself, is the human factor, the responsive act of the will by which Christ is admitted and appropriated.† When received by faith, the chasm between scholarship and the transcendent Christ disappears, and the false antithesis between God and man is resolved into sympathy and fellowship. Christ in heaven and the believer on earth become one. The two do not become identical; the difference is as real as when Christ and men are antagonistic; but the two possess one life. Christ

\* Rev. 8 : 20.

† "The faith that profits me is not an intellectual opinion or assent, it is the act of opening my whole nature to the Son of God so that He pours into me of His wisdom, His strength, His righteousness, His grace."—THEODORE CUYLER.

lives in His believing people, and they live in Him. This union is of the Holy Spirit by the activity of personal faith.

Accepted and appropriated by faith, Christ lives in the Christian theologian; and thus becomes a new principle of action and knowledge in the will and the intellect. The connection is not a sentiment, not a thought, but a reality. The Christ transcendent becomes truly the Christ immanent. Living in man's personality He shapes the spontaneous and free activities of the will; He from within sheds His light into the intelligence, and governs the processes of thought. The Old Testament and the New Testament teach this truth. "I dwell in the high and holy place, with him also that is of a contrite and humble spirit."\* "At that day ye shall know that I am in my Father, and ye in me, and I in you."† An immanent vital principle, Christ begets a consciousness of God answering to God's self-manifestation in Christ; a consciousness which differs in kind from those intuitive perceptions of Deity which are developed from the natural religions of life, and from the conceptions which are the products of metaphysical speculation. We must intelligently distinguish between the natural consciousness of God, and the God-consciousness which proceeds from union and communion with Christ glorified. The former is developed from God's relation to man in his apostate and perverted condition; whilst the latter originates from the relation of God to man in the economy of grace, and is governed, not by perverted nature averse to God's holiness, but by regenerate life which is in sympathy with God and His kingdom.

The Christian God-consciousness, quickened by the Spirit through personal faith, is primarily ethical, not primarily intellectual. True ideas of God are not inferences from the phenomena of external nature, nor from the moral instincts and spiritual tendencies of the heart; nor are true ideas to be formed by natural reflection on the facts and teachings of the

\* Is. 57 : 15.

† Jno. 14 : 20, cf. Rev. 21 : 3.

**Bible.** God is not an object demanding rational investigation, of whom it is requisite first to have some legitimate scientific conception before we may yield to Him and possess Him. But God addressing us and embracing us in His Son is primarily the object of confidence and love. In His Son the Father loves us; and we are required to love the Father in the Son. The will embraces the truth of divine revelation; then possessing the truth and being possessed by it, the truth fills the intellect and gives direction to its activities in the endeavor to form a true conception of God and of His relations to man. The notions of the intellect do not regulate the action of the will relatively to God; but the truth approved and appropriated by the free action of the person inspires the intellect; and the theologian seeks conformably to the law of truth to govern rational activity in the endeavor to formulate a self-consistent God-conception.

This consciousness of God growing forth from the divine communion of love becomes in the regenerate thinker a source of theological knowledge. The theologian himself becomes a fountain, a secondary fountain, from which the knowledge of things spiritual and heavenly may be developed. Says our Lord: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.\* The obedience of faith in Christ is the new life. His followers live this life; they live it by following the light. Possessing the life they have the living light, or the light of life-communion with Him. They have the light because they have the life. The life is a shining light. Accordingly our Lord says: Ye are the light of the world.† Not only that His disciples are prominent objects which all men see, but also that they are like a burning focus whence divine radiance is shed forth into the world. Hence it is added: Let your light so shine before men that they may see your good works.‡ The primordial light kindles in the believing soul a lesser light which illumines Christ.

\* Jno. 8 : 12.

† Mat. 5 : 14.

‡ Mat. 5 : 16.

reason and guides the processes of thought on theological issues.

The same principle is taught under a different image by our Lord in His interview at Jacob's well with the woman of Samaria: "But whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life."\* The water given by Christ is living water; it not only supports existing life, but begets a new life; and the new life becomes in the soul a spring whence issue streams into everlasting life. The immanent Christ works in the functions of the soul according to the wealth of new creating love which He has in His transcendent state. A Christian is a Christopher, a bearer of the glorified Christ; hence he becomes active, both ethically and intellectually, in developing true knowledge of God.

## II.

The Christian consciousness is the spiritual soil on which the Christian science of divine truth grows. Although this consciousness has but one principle which vitalizes all systematic thought concerning God, namely, Christ in us; yet it has many external conditions. Natural science, philosophy, art, secular culture, the intellectual and social status of the age, and whatever modifies public sentiment or the general habits of thought, operate as stimulating forces in advancing or retarding theological science. Being truly a human science, theology sympathizes with all the great epochs in history.

A harvest grows on a fertile soil. Two forces are interactive in producing ripe grain: the living seed and the fertile field. The type, the law and the plastic powers of the plant slumber in the vitality of the seed; but the material on which depends the development of the seed and the formation of the plant is in the soil, the environment. If the soil supplies the nutriment which the growing plant requires, it ma-

\* John 4: 14.

tures and multiplies after its kind. If sunlight and moisture, or if the needed chemical qualities of soil be wanting, the vital principle of the seed may perish, or if it grows and multiplies itself, the harvest will be inferior.

True divine knowledge grows on Christian soil. Two factors enter into Christian theology: Christ and rational thought. Jesus Christ is the living seed; the human soul, or the ethical and rational life of the Christian, is the soil. The type, the law and the contents of Christian theology proceed by development from the living seed, from the glorified Christ through the Spirit immanent in the believer; but the spiritual capacities and the rational activities of the believer are the conditions on which depend the development of faith-life and faith-consciousness into rational knowledge—a knowledge of God conformably to the laws and categories of human reason. In itself the living seed sown in the soul is an infinite fulness; but this fulness becomes the personal possession of the Christian community only in proportion to the capacity of appropriation. As this capacity grows and is better adapted to the nature of Christian truth, theological science will make legitimate progress. If the capacity be feeble, or unapt, or perverted by antichristian falsehood, theological science will be stationary, or formal, or even retrogressive. As poor soil or unfavorable weather may occasion the failure of a crop, so does a stagnant spiritual life, an unreceptive mind and perverse philosophical habits of thought occasion deficiencies, errors, and even absurdities in theology. Divine science sympathizes at every epoch in human history with the status and the mode of action of science and philosophy.

Faith-consciousness and rational activity, incited and sustained by Christian faith, are not necessarily commensurate. Faith-life and faith-consciousness may be richer and better than a system of theology; for in Christianity the practical may for a time lead and be far in advance of the theoretical. Illogical modes of reasoning and pagan principles of philosophy may hold sway in the sphere of thought or in a system of

theological science long after Christ has become by faith the possession and joy of the soul. This principle is even true ethically. A faithful Christian community may, without sense of wrong, perpetuate social and moral habits which are contrary to the genius of Christianity.\* Only by degrees does faith-life leaven and transform civilization. So only step by step during the logical processes of the ages does Christian truth possessed by the Church overcome the ancient principles of pagan philosophy, and develop modes of apprehension and a system of theology which are answerable to Christian truth. The subjects of theological science, or the rational ability of Christian thinkers, condition the degree of force and consistency with which the immanent Christ asserts His infinite wealth of truth in formulas and systems of thought.

The lack of consistency may, however, prevail also in the reverse order. Theory may be better than practice. Christian teaching may impart knowledge which is more thoroughly Christian than the ethical life of an individual or a community. The knowledge of God's law may be more scriptural than actual obedience.† Either kind of disproportion is abnormal; both illustrate the disorganization which moral evil has wrought in human nature.

The Church and the world, the history of regenerate human life and the history of unregenerate human life, touch and reciprocally act upon one another at all points. On the world the Church bestows spiritual blessings; and in turn, by appropriating individuals, families and nations, the Church introduces into her communion both the good and the evil at hand in the world. "All things are yours." As our Lord called the disciples of John Baptist to follow Him and become His apostles, and as He chose Saul, the learned and zealous defender of Jewish Phariseeism, so on every stage of history He by His

\* Human slavery perpetuated in the Christian communities of Europe for from twelve to eighteen centuries.

† The fearful disorders and corruptions of the Church during the mediæval ages, which good men and councils sought in vain to remove.

word and Spirit lays hold of the high and the low, the strong and the weak, men of genius and men of ordinary endowments, and imparts to them the gifts of His redeeming love; the end being to make them the possessors of His life and salvation. But no blessings are bestowed and no moral nor intellectual changes are wrought magically. James enters with his controlling proclivities for the ceremonial law; Peter with his bold and impulsive temperament; Saul with his logical discipline, his classical culture and rabbinical learning; Clement and Origen with their Neoplatonic habit of philosophizing; Irenaeus with his realistic tendencies; and Basil the Great, Gregory Nyssa, Eusebius, Athanasius and all the thinkers of the Greek church, of the Nicene and ante-Nicene age, with their idea of the native indifference of the will toward good and evil. Thus, from the one direction the distinctive features of Jewish culture and from the opposite direction the distinctive features of pagan culture become active forces in church life and theological science. This law operates uninterruptedly. Ever appropriating men from a foreign or anti-Christian realm to her own service, the Church breathes into them an heavenly spirit, whilst with their admission the virus of an earthly spirit may enter her communion. Whatever is true and good in philosophy, science, art and social organization, or whatever in society, art, science and philosophy is false and evil gains access to the Christian community, and becomes a modifying force for the worse or for the better. A fermentation ensues in the sphere of morality and of scientific thought, a continuous process, in which the Christian consciousness seeks to assimilate the good and overcome or eliminate the evil.

As the Church and the world continuously act and react on each other, the intellectual, moral, social and civil status of the world becomes a condition and a modifier of theology; for whatever serves to enlarge or circumscribe Christian reflection, or to correct or vitiate the processes of logical reasoning, so far forth qualify or disqualify the theologian for the legitimate development of the contents of Christian faith in the sphere

onal thought. The prevalence of valid theories in nature and of sound metaphysical speculation disciplines and strengthens the mental faculties, and thus exerts a healthful influence; whilst baseless traditions, inherited superstitions, and fantastic theories and false hypotheses in philosophy hinder the healthy growth of divine knowledge. Secular science and philosophy do not become a source of knowledge for theology; they can minister any new material to the infinite fullness of a living potentially in faith-consciousness; but philosophy and science, or any other secular force, are conditions on which the progress of theology is ever depending; conditions, such as secular forces affect the rational activity of the Christian theologian by improving or deteriorating his powers and methods of thought.

The modifying force of secular life and thought may be seen in all periods of church history. The principles of Platonic philosophy had a plastic influence on Clement, and the entire Alexandrian school in the third century onward. This philosophy was at the bottom of the gnostic and ascetic errors with which the theology of the Nicene age had to do battle. The Platonic principle that matter, *ὁλν*, is intrinsically evil underlay the ascetic doctrines and practices of the Greek and Latin Christians. The theory that the will prior to any act of positive choice is indifferent to good and evil modified the Christian doctrine concerning the effects of the fall, also the Christian doctrine on the necessity and meritoriousness of works.

At the Council of Nice and during the post-Nicene age, the philosophical ideas of essence and subsistence, of being and essence, entered into the metaphysical controversies respecting the constitution of the Godhead and the person of our Lord. The content of the approved dogma was developed from faith-consciousness, not from current philosophical ideas; nevertheless, these ideas were the rational forms according to which the data of Christian faith were shaped and adapted.

The *source* of positive divine knowledge amid all

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conflicts was the living Christ, whom the Church by faith possessed.

In the middle ages, the logic of Aristotle came into competition with Platonism. Scholasticism was predominantly a theological system, which aimed at supporting Christian dogmas by means of Aristotelian formulas and methods. The subtle questions and the absurd discussions which grew out of scholasticism in the fourteenth and fifteenth centuries were due to a one-sided and perverted use of the logic of Aristotle.

The Reformation was heir to the theology and christology of the Ecumenical Councils; but the Reformers were in positive sympathy with the revival of classic learning, which, at that time, was moving the nations of Europe. Under the molding influence of Christian and secular forces, the heroes of that age joined issue with Romanism on the great questions of soteriology. The antagonisms of Rome and of fanaticism regarding Church authority and the way of salvation, in connection with the demoralization of the Roman curia, of the priesthood and the monasteries, were the conditions under which the new scriptural principle of salvation by faith in Christ was developed. Evangelical doctrines, in consequence, all bear the impress of the peculiar logical issues of that age.

During the last one hundred and fifty years theology has taken a new attitude. Issues in many respects altogether peculiar have arisen. The deism of England, the naturalism of France and the rationalism of Germany have brought into the foreground the truths of natural religion, the laws of external nature and the inborn rights of reason; hence theology has had to meet the profound problems concerning the relation of nature to revelation, of reason to faith and of ethnic religions to Christianity. Subject to these modern conditions, the old methods of Apologetics have proved inadequate. To meet the demands of the modern age, theology has advanced to a higher plane of thought, and finds it necessary to grasp Christian truth from a new and different point of view.

Christianity as to its substance is in all ages identical with

f; Christ glorified, manifest through the Spirit to faith-consciousness, is on every plane of progress the only source of and theological knowledge; but that knowledge is developed in each epoch predominantly under one aspect, and again pre-eminently under another aspect, according to the demand made by the status of an age. Sympathy with secular knowledge and culture, also contact with false systems of science and philosophy or with a perverted culture, serve to shape the method of a system and condition the freedom and wealth of theological science. In the nature of the case theology neither should nor should it ever desire to surmount these conditions; these conditions neither add any elements to its intrinsic resources nor become its teachers.

Theology being a science it is as regards its development and progress akin to all science. From the whole circle of human knowledge it differs by its object, or by the theme which it develops and organizes according to the laws of human reason; but as to logical method and the laws of growth it does not differ. Physiology differs from psychology as to object, the source of its contents. The one investigates the living body, and unfolds into system the results of investigation; the other observes the laws and qualities of the living soul, and from the data of self-consciousness constructs a science. Psychology and physiology differ as the soul differs from the body; yet both are sciences. Both pursue the logical method; both are alike subject to the conditions of scientific progress. Theology is as truly the product of rational thought as psychology; but as psychology draws its material, not from the body, but from the soul, so theology derives its material, not from the soul, as given in self-consciousness, but from Jesus Christ, the God-man glorified, as given in the Christian consciousness. Christian theology and psychology differ as widely as the God-man and the human soul, yet as to method both are governed by the categories and laws of thought; as to progress both are subject to manifold human limitations. But whatever be the prevalent modes of thought,

whether more or less favorable to profound and broad self-knowledge, the source whence self-knowledge can proceed does not change. Whatever be the intelligence of the age or the culture of society, psychology inquires exclusively of the soul concerning the soul. According to the same law, theology is related to its source.

One age, one system of philosophy, one theory of natural science, may be more congenial than another, yet from theories of natural science, or from philosophic systems, theology can be enriched no more when sympathetic than when hostile. When sympathetic the rational activity of Christian scholars is better adapted to the needs of theology; hence theology may be enriched and become more self-consistent, not because it appropriates positive material from the sphere of philosophy or of natural science, but because theologians are better fitted to develop systematically the boundless wealth of their divine resources.

### III.

But the Christian consciousness, if true and normal, is ever vitally one with the transcendent Christ. The objective source of knowledge, and this source in human consciousness, though distinct, are a unity. The Christ immanent is in the general consciousness and individual consciousness a manifestation of the Christ transcendent.

Jesus Christ glorified, living and reigning at the right hand of God, is to be clearly and definitely distinguished from His indwelling by the Holy Spirit in the heart of the believer. The former is perfect and final; the latter is imperfect and progressive. His heavenly exaltation, the infinite fulness of His divine-human life and the perfection of His redemptive virtue, are directly related to and dependent upon His own personal history—His humiliation in His birth of the Virgin Mary, the sinless development of an ideal humanity in the bosom of a sinful world, His perfect obedience to the will of His Father even unto the death of the cross, the actual fulfill-

ment of the mission of the promised Messiah, His victory over death and the kingdom of darkness, and the completion of His incarnate history in His ascension. The perfect revelation of the triune Godhead and the redemption of the fallen human race by His life on earth under the condemnation of violated law was achieved by the fidelity of His own persistent will, achieved in opposition to the religious errors of the Jews and to the fierce assaults of Satan. He came unto His own, but His own received Him not.\* Neither the ignorance, nor the spiritual obtuseness, nor the virulent animosity of Scribes and Pharisees, was a hinderance to His fidelity. Nor was the sympathy of the multitudes, nor the discerning penetration and confession of Peter, nor the faithfulness of love in John the condition either of the virtue of His atoning sacrifice or of His triumph over death and hell.

But the indwelling Christ is not thus independent of the will and the understanding of men. Present and active in the Church by His Holy Spirit, the Church possesses His fullness in proportion only to her ability to possess Him. He informs and fills her ethical life in the degree that by faith believers yield obedience to Him as their law. He shines into the soul, illumining the intelligence and guiding rational activity in the degree that the eye of the soul has strength to take in His effulgence and the rational faculties are spiritually disciplined. Said our Lord to His disciples before His exaltation: I have yet many things to say unto you, but ye cannot bear them now.† The disciples needed an endowment of spiritual power, which they were to receive on the day of Pentecost. Until then they would be lacking the capacity to receive and use "many things" pertaining to His kingdom which were to be revealed to them. But even the pentecostal gift was not in the final sense adequate. Peter was empowered at once, to preach the Gospel in demonstration of the spirit at Jerusalem.‡ But his notions of his apostolic mission were narrow. The compass of Christ's saving love was hidden from

\* John 1: 11.

† Jno. 15: 12.

‡ Acts 2.

him. He needed a vision in a trance in order to be willing to go and preach the Gospel to Cornelius. Yet even after his hereditary Jewish prejudice against Gentiles betrayed into dissimulation at Antioch.\* Though in Jerusalem boldly obeyed God rather than men, and though he had to work many miracles, yet this apostle could only by degrees grow into the broad idea that Christ was the Saviour alike of Gentiles and Jews. The immanent Christ was limited by the prejudices and narrowness of His chosen apostles. This law is perpetual and general. Christ lives in us in infinite fullness; but His fullness is for our ethical character. In our Christian consciousness, especially for the reason and logical thought, potential rather than actual during the long history of the Church, though as the ages come and go this potentiality asserts its wealth in conduct, knowledge and thought with increasing realness. As the infinitude of the only begotten Son was incarnate in the finitude of Jesus, so the absolute fullness of the glorified Christ dwelling in the Church, governs and enlightens believers relatively. Christian consciousness possesses the truth, and the moral and logical thought are adjusted to its spiritual contents according to the degree in which consciousness and thought are by their own normal and spiritual activity transformed and ennobled.

Though Christ in us is circumscribed by moral and intellectual imperfections, yet these distinct things, the glorified Christ and Christ in us, are a unity. There are not two different fountains of ethical force and heavenly light—one in heaven and the other in man. The Christ glorified is the Christ in us. The objective source of knowledge abiding in man by faith, is active in the subject of Christian consciousness. Christ immanent is the transcendent Christ, who by His Spirit has taken possession of the souls that have given Him access; He possesses them more and more fully as with less and less reserve they give Him access. Yet Christ in them, seeking to gain access to the wholeness of manhood, and succeeding

\* Gal. 2: 11-21.

**by** slow degrees to fill the soul with His fullness and transform rational thought into His likeness, is the identical Christ **who**, seated on the mediatorial throne, has all power in heaven **and** on earth.

In this respect theology is analogous to psychology. Psychology and the human soul are, in one sense, the same; yet in **another** they are not the same. Man seeks to know himself; **yet** man is to himself but partially known. The soul is a **territory** on which there are depths of life which psychology has **never** fathomed, and mountain heights which she has **never** scaled. There are traces of an historical process running back **into** the early dawn of humanity which she is closely studying, **but** has neither written nor discovered. There are also premonitions and anticipations of upheavals and transformations in **the** future which she discerns and tries to forecast, but cannot **describe**. For ages the soul has been observing the soul, classifying her phenomena and constructing the science of herself, **yet** new problems arise at every step in the progress of self-knowledge; and to-day psychology is only an incomplete science. No psychological system is commensurate with the **life** and truth of manhood. Self is richer and grander than **the** most complete self-consciousness. So is a Christ-bearer, **he** who by faith possesses Christ, but a partially explored **spiritual** region to Christian consciousness. Whether we **contemplate** the living constitution of the Church, or only the **individual** believer; either is an infinite wealth of positive **spiritual** truth, which the Christian consciousness seeks to make **her** own, and Christian thought seeks to construct into logical **system**; yet theology is ever learning that the Christian soul **has** deeper depths of life than have yet been fathomed, and **richer** heavenly resources than have ever been developed. **Great** and wonderful as the human soul may be, the immanent **Christ** is infinitely richer and more glorious. Here there are **ocean** depths and mountain heights, an overhanging canopy **and** a circling horizon which challenge perception and thought

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with greater authority and force than the natural earth and the natural heavens challenge the geologist and the astronomer.

Christ immanent in the Christian community, as in the individual believer, is the presence and manifestation of the Christ transcendent. What the glorified Christ as Revealer and Redeemer is in heaven, He by the Holy Spirit becomes in men by union with them. As He is in the Father, and the Father is in Him, so are regenerate men in Christ, and Christ in regenerate men. "And the glory which Thou gavest me I have given them, that they may be one, even as we are one; I am in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." \* The Father is manifested by the Son incarnate; and the Son incarnate is manifested in His disciples. Christ is in His people, and His people are in Christ. But Christ immanent is the consequence of Christ ascended and perfected in the glory of the Father. Hence, as the self-consciousness of the individual Christian and of the Christian community increases in breadth and fullness, this growing consciousness is to be regarded as progress in the self-manifestation of the glorified Christ, by virtue of His union in the Holy Spirit with His people.

To the doctrine of such vital union of Christ glorified with His believing people, or that He truly lives in them as the vine lives in the branches, no objection can be raised on the ground that it is either irreligious or unchristian. The words of our Lord are explicit. Equally explicit are the words of John and Paul in their Epistles.† Nor can it be said that theological science may not consistently take cognizance of the mystical forces of Christian life. Psychology is not unscientific when it recognizes the operation of living forces in human nature which have not been measured nor defined; instead, psychology becomes more truly scientific by admitting the existence of unknown realms which are to be explored in order that psychology may be more thorough and more perfect. Christian theo-

\* John 17: 22-23.

† 1 John 4: 12, 13; Gal. 2: 20.

r, likewise, becomes more truly scientific when, dissatisfied with present attainments or traditional conceptions, it opens itself to the undeveloped mines of heavenly truth which living Christianity carries hidden within herself. Vitally one with the ascended Lord, the Church is the spiritual realm on earth in which He inhabits, to the end that He may ever announce Himself with increasing force, and she may ever come to a deeper understanding of the positive truth which by faith she receives. As it is not unpsychological to believe that the human mind is greater than psychology, and in consequence that the Church has ever been learning from herself; so the principle is equally untheological that the immanent Christ, or the Christian Church, is greater than current theology, and that in consequence every Christian scholar may advance his knowledge of God by reflection on himself and the actual Christianity of our times in its vital relation to Christ.

#### IV.

Christ glorified, as He addresses our faith in the books of the New Testament, is ever the norm of the Christ in us. Yet the symmetrical development of the immanent principle in ethical and rational thought conditions the degree of purity and clearness with which the Scriptural norm nourishes sound theological knowledge.

Christ proclaimed by the spoken word of His apostles and declared by the written word of the New Testament is the ethical standard of all true opinions concerning Him. The authority and sufficiency of the New Testament can not be superseded. The New Testament performed a function for the Church at the time when its several books were written, and it performs a function also for the Church in all subsequent ages. But these functions are to be distinguished. For the apostolic Churches these books not only set forth the infinite wealth of Christian truth, but also express the truth in a way and manner which was adjusted to their peculiar and manifold spiritual, moral and social needs. For the Church of our age the New

Testament teaches the same infinite wealth of Christian truth, but not in a way and manner directly adapted to the present status of the world, and to the existing needs of the different denominations of the Evangelical Protestant Church. In one respect the New Testament books contain, no less for us than for the apostolic Churches, the wholeness of the truth concerning Christ and His kingdom; for they are the inspired teachings of Christ Himself by His Spirit. But in another respect these books are insufficient. Immense changes have been wrought in the civilization of the world; also in the organization, intelligence, position and relations of the Church. Our age, no less than the apostolic age, requires that Christian truth be taught under a form which is adapted to existing conditions. The Church now has wants peculiar to the 19th century, just as then she had wants peculiar to the first century—wants that must be met by the pulpit and by theological science. Hence, sermons suitable for our times will differ from the sermons of Peter and Paul; and a theology adapted to the Christian civilization and culture of our century must differ from the theology of the New Testament; not, indeed, as to its Messianic contents, but as to mode of apprehension, structure and adaptation.

This difference is only relative. The variation of a sound theology adjusted to the actual needs of the church of the 19th century from the biblical theology of the New Testament, may be illustrated by the variation of one epistle from another, or by the variation of the Gospel of John from the synoptic gospels.

The Epistle to the Galatians and the Epistle to the Colossians exhibit the same glorified Christ. The essential truth underlying and pervading both epistles is the same; yet, though written by the same apostle, the presuppositions, the scope and adaptations are widely different. The epistles differ from one another as much as the religious status, the judaizing errors, and the temptations of the Christians in Galatia differ from the religious and theological status at Colossæ brought about by the

mingling of the hypotheses of pagan philosophy with Christian truth. The epistle addressed to the Galatians, if sent to the church at Colossæ, would teach that church the great evangelical principle of salvation by faith without the works of the law, but the method of the argument and the peculiar adaptation to the Galatians would for the church at Colossæ be unavailing. At Colossæ there was no strong tendency to observe the rite of circumcision as the condition of salvation; and the proofs and special exhortations of the apostle would have no application to them. The same lack of fitness will at once be apparent if we suppose that the Epistle to the Colossians had been addressed to the churches of Galatia. A similar illustration would be afforded by supposing that the Epistle to the Hebrews, as it now is, had been addressed to the church at Antioch. The same unchangeable fulness of Christian truth taught under one form at one time, and under another form at another time. Under one aspect Jesus of Nazareth was set forth by St. Mark, and under a very different aspect by St. John. Yet, however great the variation of John from Mark, the Epistle to the Romans from the first Epistle of Peter, any one book from the rest, all the Gospels and Epistles belong to the Apostolic period and are nicely adapted to the historic characteristics of this period; and just for this reason they are not in the same sense nicely adapted to the characteristics of our age. If the books had set forth truth scientifically and abstractly, like the geometry of Euclid, they would have been comparatively indifferent to the times when they were written; they might be as well adapted to the church of the 19th century as to the apostolic churches. But they teach Christ concretely, and historically. They teach Him in the living relations of His age. When the same Christian truth is now set forth in our age, it must also be taught concretely, or according to the living relations of the church and the world in our time. The difference of teaching adapted to existing religious and social needs from the teaching of the New Testament writers is analogous to the difference found in these writers themselves.

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As the Epistle to the Galatians had to differ greatly from the Epistle to the Colossians, and the Gospel according to John from the Gospel according to Mark, so must sermons by preachers of the gospel to-day differ from the preaching of primitive Christians, and so Christian dogmatics adapted to the social, scientific and philosophical culture of the 19th century must differ from biblical theology. Yet no preaching and no theology is Christian that contradicts the New Testament, or fails to be in harmony with the truth of the glorified Christ underlying and pervading particular forms of representation in the New Testament. The truth concerning Himself and His redemptive work as written by chosen men empowered and qualified by His Spirit, is the touchstone by which moral conduct, Christian experience and theological opinions are to be tested. Christ transcendent, mirrored by the inspired word, is the norm of the Christ immanent in Christian sentiment, knowledge, science, words and deeds.

But the norm of Christian faith and practice presented by the books of the New Testament does not at once duly assert its moulding force in Christian dogmatics.

It was one of the great achievements of the Reformation to discern the fundamental principle that Holy Scripture is the ultimate standard of faith and practice, to express the principle definitely, and firmly to maintain it. The validity of this principle has been asserted and vindicated by all branches of the evangelical church through all the vicissitudes of their history: and it was never held more intelligently and decidedly than at the present day. Nevertheless, the principle itself, in its whole significance has as yet not been thoroughly and completely grasped. It was not thoroughly mastered nor perfectly applied by the Reformers; though the evangelical church has since gained a better insight into its full meaning, yet it does not now reign with legitimate force in theological science. The right use of the scriptural norm lags behind the recognition of its validity and the theoretic affirmation of it.

The disproportion between the theoretic affirmation of the

ripture norm and the legitimate application of it neither compromises its truth nor detracts from the fidelity of evangelical theology. The new idea that the Word of God is the only critical standard of Christian belief and Christian teaching can be asserted and applied only in the degree in which the wholeness of Christian truth as set forth by the New Testament is itself definitely and completely apprehended. A remarkable divergence may be seen in the reformers themselves. The most prominent original leaders of the two branches of the Reformation, Zwingli and Luther, affirmed the formal principle with equal explicitness; but it had not the same force for both. Zwingli maintained that Scripture was the sole authority for any Christian doctrine, and therefore only such doctrines were to be held for Christian truth as were by Scripture directly taught. The consequence was that beliefs and customs which could not be definitely supported by the authority of the written word were to be condemned. Luther, on the contrary, held the formal principle with more freedom. Whatever the written word taught or enjoined was to be believed and obeyed; and whatever it forbade or condemned was to be held as false and wrong. But the written word was not the exclusive warrant for the truth of a religious opinion or the propriety of a practice; hence he approved or tolerated doctrines and customs which, though lacking scriptural authority, were not contradictory to the teaching of Scripture. Condemning only what the Bible condemns, there were many matters in regard to which, it was held, that the church was not bound by the letter of the word but was free to exercise her own judgment.

This difference in the application of the "formal principle" lived on in the two evangelical confessions; the Zwinglian conception of Scripture characterizing the Swiss Reformed Churches, and the conception of Luther, characterizing the Churches of the Lutheran confession. The difference of application stamped an impress on the two confessions which has not been effaced during a history of nearly four centuries.

That the reformers did not grasp their own great idea in its

wholeness may also be seen from the manner in which both confessions use the Bible in supporting their cardinal doctrine of salvation. The New Testament was taken as one book; and so much stress was laid on its unity that the marked difference, even the contrast, of its several parts was left in great measure out of view. Differences were indeed perceived, and efforts were made to harmonize them; but the difference did not enter constructively into the formulation of doctrine; and the efforts made to maintain the harmony of the writers did not proceed on the assumption that the opposite characteristics of John and Paul, Peter and James were all equally necessary to a full conception of Christian truth; but one portion of the New Testament was used as the criterion for judging other portions. Strictly speaking, the New Testament was not as a whole the norm either for the pulpit or theological science; but instead this dignity was awarded especially to the Epistles of St. Paul; nor did all his epistles rise to the same position of authority; but two were prominent. The Epistle to the Romans and the Epistle to the Galatians were regarded as teaching most definitely and forcibly the cardinal truth of Christian salvation, justification by faith in Jesus Christ without the works of the law. Hence these epistles stood in the foreground; they exerted a controlling influence on shaping evangelical doctrine and in the formation of the Catechisms and other symbols.

Two additional facts may be mentioned. The one is the well known rejection by Luther of James as an "epistle of straw," on the ground that it was irreconcilable with the doctrine Paul taught in his Epistle to the Romans; a condemnation, however, which he subsequently retracted. The other is that the Heidelberg Catechism is constructed on the basis not of the entire New Testament, but of the Epistle to the Romans; though no close student of this confession, the ripe fruit of the Reformed Church in the sixteenth century, cannot fail to perceive in its irenical tone the positive influence of the Apostle John.

It could not be otherwise than that in progress of time the lack of full recognition of the equal value of other epistles by Paul, and the immeasurable worth of the Gospel and epistles by John would be felt both in Christian experience and theological science, and that so soon as the deficiency should be seen and felt, these other portions of the New Testament would exert co-ordinate force constructively in doctrine and practice. Hence the change of sentiment and opinion which have come to prevail during the nineteenth century in nearly all branches of evangelical Christendom.

From these historical facts the inference is not to be drawn that the leading doctrines of the reformers are untenable or that evangelical theology is unworthy of confidence. In the nature of the case it is not supposable that the full import of the Scripture principle should at once be measured and in all respects perfectly applied. The supposition would be both unscriptural and unpsychological. Time was necessary, not the period of any one man's earthly life, nor one age only, but a series of generations and a succession of ages, consistently to unfold and apply a great idea, then for the first time in the history of the Church definitely enunciated. The reformers used the new idea with great success; but it has wrought with as much formative force in subsequent periods as it wrought when, and since their time it has produced new fruits of divine knowledge as really as it produced new fruit then. They neither did nor could exhaust it; but they raised the Bible to such a position of authority and influence as it had not held since the licene age. Besides, the new idea gave impulse to free and independent biblical studies, which have been steadily progressing from one generation to another onward to our time; and now this sacred volume is attracting to itself with commanding force, a degree of critical scrutiny, of varied scholarship and faithful reverential study which is extraordinary. The consequence has been real progress in the external and the internal knowledge of the written word. Our age, faithful to the legacy of religious freedom bequeathed to evangelical Christendom

by the spiritual heroism of the reformers, is asserting and applying their new idea in the same spirit in which it was asserted and applied by themselves. Hence this idea that the Bible is the true norm of the Christian faith and doctrine is less restricted in its influence. It controls theological science with greater consistency. The Church knows more of this norm than it could know then, and discriminates more justly between the essential and the accidental in it, between the unchangeable generic truth and the transient application of truth to the circumstances of the apostolic period.

If the evangelical church be faithful to her trust, the same process will continue to go forward. Three types of apostolic teaching are now distinctly seen; and each is a factor in the formation of Christian doctrine. The Bible has been broadening and enriching the knowledge of Christian truth. Thereby Christian scholars are positively qualified to be still more and more enriched, for the resources at hand are inexhaustible. In the degree that the various types of representation addressing us in the books of the New Testament together pervade, shape and advance theology, it becomes possible for theology to be advanced by the wholeness of the New Testament. These two things, the written Word and divine knowledge, or revealed truth and Christian consciousness, condition and affect each other reciprocally. Each circumscribes the force of the other. If the spiritual and scientific capacity of theology be narrow and superficial, the knowledge derived from the faithful study of the word will also be comparatively superficial and narrow. The heavenly light shed by the word will illuminate the soul in proportion to the singleness of vision of the spiritual eye. Each also enlarges the efficiency of the other. If the spiritual and scientific capacity of theology be broad and profound, the knowledge derived from the faithful study of the Word will also in a corresponding measure be profound and broad. The light of Christ radiant from the Word will be glorious in the degree that faith and reason have taken in and been filled with the glory of the light.

It follows that, though the revealed truth taught by the Bible is unchangeable, the theology of no age, inasmuch as theology is human science, is final. As the theology of the Reformation, rich and scriptural though it be, was capable of clarification and progress, a fact which is now almost universally conceded, so the theology of our age must be progressive. It must be a legitimate outgrowth of the Reformation, if faithful to the "formal principle" then declared and introduced, and if aided and enriched by continuous thorough study of the written Word, theology cannot stand still. A living church cannot grow intensively and extensively; and a living theology must not but progress in the clearness, consistency and wealth of its knowledge. But the genuine progress of theology will always include the reciprocal action of two factors, the objective force of the written Word and the scientific capacities of the church. The glorified Christ speaking in His written word will discipline, ennoble and enrich theology; yet the mighty works of Christ presuppose a corresponding measure of spiritual and scientific ability in the subjects of divine knowledge. As the subjects of divine knowledge, or theological scholars, increase in spiritual strength and scientific symmetry, the works of the glorified Christ will be unveiled in greater fullness.

## II.

### THE MYSTERY OF LANGUAGE.

BY PROF. F. A. GAST, D.D.

**LANGUAGE** is the mirror of the universe. It reflects all objects the senses apprehend, with their manifold shapes and colors, and their almost countless variety of sounds, odors and tastes. Nothing in nature is too large or too small, too coarse or too refined, too simple or too complex to elude expression in words. Indeed, language is capable of designating every aspect in which external objects appear,—their ever-changing states, the delicate play of their movements, the progressive stages of their development.

Nor is it only visible and tangible things, with their endlessly diversified qualities and conditions, activities and relations, that can be thus designated, but also all that man can know of the supersensible realm of the true, the beautiful and the good, all that man can know of the soul and the spiritual world, of God and His transcendent glory. Human language reaches as high as human thought and goes down as deep as human feeling. It is the embodiment of mind. Whatever presents itself immediately to the human consciousness can be clearly and fully expressed in human speech. In language we give utterance to the inmost emotions of the heart,—to our joys and sorrows, our hopes and fears; to the highest aspirations of the soul and the noblest endeavors of life; to the profoundest and most abstract metaphysical ideas and the wildest and most wayward fancies the imagination can conceive. Every thought, however deep, abstruse or intricate, incarnates itself in words. What can be more general or abstract than the idea of *being*, without quali-

ties or predicates of any sort, of which we can say simply that it is? Yet that idea achieves expression for itself in language which conveys to other minds the same subtle idea that exists in mine.

And how is this externalization of what is inmost in mind accomplished? Astounding as it may seem, it is nevertheless true that it is brought about simply by the combination of a comparatively few articulate sounds. We speak now of language in the proper sense of that word,—articulated human speech. There is, indeed, a so-called language of signs in the form of gesture and symbol. The clenched fist and the gnashing teeth speak of furious rage; the folded hands and the upturned eyes indicate devotion. Such gestures are wonderfully expressive—expressive, for the most part, however, only of passions, emotions and sentiments, not of conceptual thought, with which language, in the narrower and truer sense of the word, has almost exclusively to do. Symbols, indeed, are visible signs of ideas. The circle denotes eternity and the triangle the Trinity. But symbols are so remote from the ideas symbolized that they need interpretation. There is no such internal bond between them and the significations they convey as there is between the word and the thought it embodies.

Language is the realization of ideas by means of articulate utterances. And it is amazing to see how few primary sounds enter into the structure of human speech. When we reflect on the countless configurations of sound represented by the words of a single language, like the English, and when we further reflect on the enormous variety of languages that have been spoken from the beginning of the world and are now spoken over the face of the globe, we might naturally think that the number of sounds actually employed for the conveyance of thought by speech is practically infinite. But when we have reduced all the words of all languages to their simple primary phonetic elements, we marvel to find only about two hundred speech-sounds, which, by their manifold combinations, suffice to

express the whole wealth of ideas the mind of man ever ~~h~~<sup>has</sup> conceived, or ever will conceive.\*

But apart from the limited range of speech-sounds in actual use, is it not a great mystery that sound itself should be able to enshrine and express thought, express it, indeed, in all its fullness? What analogy is there between sound and thought? The one is the product of a physical motion, of certain vibrations in the atmosphere; the other is the product of a psychical activity which converts a sense-perception into a general concept. They are heterogeneous in their nature, and yet, by some mysterious law, they are so closely conjoined that sound in the form of language is merely the reflex of reason in the form of thought. How is this possible?

The problem would not be so difficult if words were simply imitations of external sounds. We have the capacity of reproducing to some extent the many sounds that strike our ears. We hear the barking dog, and we say *bow wow*, the crowing cock, and we say *cuckoo*, the bleating sheep, and we say *baa*. The sound we utter is a more or less perfect copy of the sound we hear. But in the imitation of sound our ability is extremely limited. Who by means of the voice could furnish an accurate pattern of the rolling thunder, or the rumbling wheel, or the dashing water-fall, or the myriads of other noises nature is ever giving forth? And even if it were within the reach of possibility to imitate to perfection all external sounds from the carolling of the bird to the murmur of the brook, yet ideas are awakened in the mind not by hearing alone, but by the other senses as well. We have sensations of colors and odors, tastes and touch, as well as tones. We see the white hue of the lily, we smell the fragrance of the rose, we enjoy the peculiar flavor of the orange, and we know by tact that the marble is smooth and hard and the snow cold and yielding. These various classes of sensations are perfectly distinct. They exist as a bare matter of fact, side by side, without any intervening

\* Ellis, in his alphabetical list, gives 192 elements. See *Encyclopædia Britannica*, vol. xxii., art. *Speech-sounds*.

terms.\* Unquestionably they are correlated, but not in such a manner that colors are convertible into odors, or odors into flavors, or each and all of these into tones. And yet by means of our infinitely varied sounds in the shape of words we express not only the thoughts we gain through hearing, but also those that come to us through sight, smell, taste and touch; yea, the most general ideas attainable through processes of abstraction.

This is a profound mystery. How can sound perform this marvelous feat? "If," says Herder,† "we were asked the riddle how images of the eye and all the sensations of our senses could be represented by sounds, nay, could be so embodied in sounds as to express thought and excite thought, we should probably give it up as the question of a madman who, mixing up the most heterogeneous subjects, attempted to change color into sound and sound into thought." For we may well ask, what analogy is there between sounds on the one hand, and shapes, hues, smells and savors on the other, that the former should be able to serve as the perfect reflex of the latter? This is the mystery of language,—this inward marriage of sound and sense; and what adds immeasurably to the mystery is the undeniable fact that language begins with the dawn of reason.

Though the creation of language is the grandest of all the achievements of man's mind, it must be placed at the very threshold of his existence. Language precedes history as its indispensable condition. Tradition has nothing to tell us of its origin. The book of Genesis traces back its first beginnings to the Garden of Eden, to the time when "out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof" (Gen. 3: 19). It was impossible that man, when he had once come into possession and exercise of his reason, should remain in a mute state, or

\* Lotze's *Outlines of Psychology*, p. 10.

† *Ideen zur Philosophie der Menschheit*, Neuntes Buch, Zweite Section.

with only such cries as the animal utters. For reason, as distinguished from the brute mind, is the power of conceptual thought, of forming general ideas. This power is denied to the animal, which finds here a chasm it never has crossed and never will cross. The animal has sensations and perceptions, memory and imagination, a certain ability to compare things and draw inferences; but the power of forming concepts is none of its endowments. The animal perceives single existences, but not the general existence in which they stand. It sees this tree or that tree; but the general idea of tree, which underlies all particular trees, it cannot apprehend. It knows things only in their isolation; the species, the genera, the orders—in a word, the living bonds which unite many single things—are beyond its grasp.

But now, however strange it may seem to one who has not reflected profoundly on the subject, it is certain that thought is not something independent of language. Concepts or general ideas have no existence except as they are expressed in names. And if it be true, as it undoubtedly is, that reason and language, though distinguishable in thought, cannot be sundered in reality; that as language cannot come into being without reason, so reason cannot perform its functions without language; that, consequently, reason and language are only two aspects of one and the same thing, language being the necessary embodiment of reason, and reason the animating soul of language; then it follows that the birth of language is contemporaneous with the birth of reason, and that it is only through language that man becomes man.

Of course, language in its first rude beginnings was widely different from language in its developed form as known to us. It consisted of only a few roots, as signs of general ideas. It lacked all formative elements, such as prefixes, suffixes and infixes, which it needed not because it was as yet destitute of grammatical distinctions. A few root-words sufficed to express the few simple concepts possessed by primitive man. But each newly-acquired concept embodied itself in a new

culate sound, reason and language developing *pari passu*, in mutual interaction, in such a way that each new thought created a new word, and each new word was the start-point for a new advance of thought.

But what determined the particular sound employed to represent a particular concept? How came it to pass that the *da* was used to denote the general idea of "giving," and the root *sta* that of "standing?" Why should not *da* mean "standing," and *sta* "giving?" Was it a matter of arbitrary choice? Or was there an internal necessity in the relation of sense and sound, of thought and word? This is the mystery of human language,—a mystery that confronts us with the uttered word expressive of a conceptual thought. For the general idea attained by the mind of man gave vent to itself in an articulated utterance; and we wish, if it be possible, to know by what law the idea embodied itself in a definite sound. This mystery has always possessed a strong fascination for speculative minds. Many vain attempts have been made in the past to find a solution of the problem. But the problem is still unsolved, or at least not fully and satisfactorily solved. Indeed, it is more earnestly and more profoundly discussed to-day than ever before.

Such is the difficulty which besets the question of the origin of language considered as a human creation, that it does not surprise us to find that the theologians of an earlier age regarded language as the immediate gift of God. The Father in heaven, they said, taught the first men to speak, just as an earthly father teaches his child. This seemed to them an easy, intelligible and satisfactory answer to a question which otherwise was apparently unanswerable. But they failed to see that a theory so anthropomorphic in its character approached perilously near to mythology. Only think of God compiling a dictionary and grammar, and then explaining the use of them to hitherto mute children! It is not in this way the subject is presented in the Biblical narrative. There God, having endowed Adam with the capacity of speech, called that capa-

city into exercise by making the animals pass before him in procession: and whatever Adam called each animal, that was its name. The faculty of language as well as of reason is the gift of God; but the right use of that faculty is left to the speciality of man. It is not God, but man, that gives names.

It is more to our purpose, however, to remark that this theological—or let us rather say mythological—theory rests on a false psychology. It presupposes either that God gave man both the thoughts expressed by the words and the words which express the thoughts, or that He gave him merely the words as empty sounds, leaving it to himself to fill them with the thoughts he wished to convey. If, however, both thoughts and words are an immediate divine communication, man is at best but an automaton, neither thinking his own thoughts nor speaking his own words,—a passive machine, through which another not only speaks, but thinks. His personality is destroyed; God takes its place; and this, we need hardly say, has a pantheistic ring. If, on the other hand, it be affirmed that God gave man only words, assigning it to him as his task to connect with them his self-generated thoughts, that would imply that thoughts and words are separable, and may exist apart; that concepts, or general ideas, may dwell in the mind under the full light of consciousness, as a series of unembodied presences awaiting outward manifestation in names; and that names, independently of the concepts they express, may be framed as dead, empty receptacles, into which the contents of thought may be poured, as molten gold is poured into a mould of clay. But if any truth is firmly established by modern psychology, working in harmony with comparative philology, it is that no concept can be formed without a name, and no name be formed without a concept,—that, in fact, language and reason are at bottom only the external and internal sides of one and the same indivisible thing. This the early Greeks already clearly saw and forever fixed in their λόγος, which is both the word and the reason that inca-

states itself in the word. And our own Dr. Rauch,\* though far astray on many points of psychology, has on this point most marvelously anticipated the results of the latest and best researches made in this field by Geiger, Noiré, and Max Müller.

And so the question returns to us unanswered, "How is the union between sound and sense, between the uttered word and the animating thought effected?" Seeing the untenableness of the view which refers the origin of human speech directly to God, others, going to the opposite extreme, have regarded language as something purely conventional, the result of a compact between men. As man is a social being and society impossible without some medium of communication between its members, it was thought that the earliest men agreed upon particular sounds as the arbitrary symbols of particular things. Language, in this view, an invention, like the algebraic signs *plus* and *minus* to denote the processes of addition and subtraction, and *x* and *y* to represent unknown quantities. There is no internal necessary bond between a thing and its name. *Pomum* is the deliberately chosen symbol for apple, and *equus* for horse; but there is nothing in the nature of reason or language why *pomum* should not designate horse, and *equus* apple. It is simply a matter of convention.

Among the ancient Greeks, whose philosophers wrestled earnestly with the problem of language, this theory was represented already by Democritus and Aristotle, and in modern times by Harris in his once celebrated "Hermes, or a Philosophical Inquiry Concerning Universal Grammar," published in 1751. And indeed when we reflect that, in the different languages of earth, the same sound often represents different, or even opposite ideas; that, for instance, in Syrianian *no* means our English *yes*,† and that in German *nein* means our English *no*, while precisely the same sound *nine* in English denotes the numeral; there might seem to be much that lends plausibility to the view that names are arbitrary signs, having no necessary relation grounded in nature to the ideas signified.

\* *Psychology*, p. 254.

† Müller's *Science of Thought*, p. 188.

This argument, however, which was employed already by Democritus, has lost all its force, since comparative philology has shown us how languages as diverse as Sanskrit and English have sprung from one common parent, and has revealed the marvelous transformations words undergo in the lapse of time. Who, for instance, would have dreamed a century ago that the French *même* is the lineal descendant of the Latin *semetipsissimum*? Yet the science of to-day traces the ancestry of *même* through the Portuguese *mesmo*, the Old French *meisme*, the Provençal *medesme*, and the Old Provençal *smetessme*, to the Latin *semetipsissimum*.\* Or what could be more unlike than the Latin *pilus* and the English wig? Yet the one is the great-grandchild of the other, since the Latin *pilus* has passed through the stages of the Spanish *peluca*, the Italian *perruca*, the French *perruque*, and the English *periwig*, into the modern *wig*.† Thus, words of the same family, say, the Aryan, having the same significations, but wholly unlike in form, with perhaps not a single feature in common, have developed from the same root in accordance with fixed laws which comparative philology has to a large extent ascertained.

But apart from this, the theory that language results from compact or mutual agreement of men implies the prior existence of language in some form or another. There must at least be some means of communicating their thoughts before men can arrive at a common understanding. Will it be said that, before the invention of language men possessed in certain inarticulate cries accompanied by gestures and facial expressions, the power of sufficiently revealing what was in their mind to render the invention of articulate speech possible? But, in that case, is it not surprising that they did not content themselves with such a mode of communication? Would it not, in fact, have been better adapted to their purpose than spoken language, inasmuch as, without being laboriously acquired, it was intelligible to all, while, on the other hand, to learn hundreds

\* Sayce's *Principles of Comparative Philology*, p. 21.

† Ibid., p. 16.

as purely arbitrary symbols of things, involves much alty? And how, under these circumstances, did the idea of articulate language and the desire of inventing it enter their minds at all? It is true that deaf mutes acquire a wonderful facility for reading the thoughts of familiar friends, in the movements of the lips and other expressions of the face.

However, this presupposes the existence of spoken language, without which it would not be possible; for those movements, to a greater or less extent, the very movements made in the utterance of words and serve as signs which we may learn by practice to interpret. Watch an uncultivated person read and mark how he either reads aloud, or without giving out an audible sound, places his lips and other vocal organs precisely in the position necessary for the articulation of the words. Such silent positions and movements of the organs of speech are to the mute what the printed page is to us, a more or less adequate form of articulate language for the eye, instead of the ear.

There could be no language of signs if there were not beforehand a language of words. An artificial invention of language, such as the theory of Democritus and Harris teaches, is inconceivable except on the basis of an already existing language. Various attempts have been made to construct a language that might be universally employed by men to the exclusion of the now existing multitudinous languages that form a great barrier to the intercourse of nations. Scholars like Comenius and Bishop Wilkins have not disdained to address themselves to this problem. And we hear much to-day of *Volapük*, the latest effort to solve this problem of one language for all mankind. Such an effort is, in itself considered, no more absurd, perhaps, than to frame a universal language of arbitrary signs, though it may be absurd to imagine that a language so framed could be brought into universal use. However that may be, it is at once apparent that a solution of the problem is possible only if language is already at hand as a medium of communication between mind and mind. The very

name *Volapük* shows this. It consists of three elements, of which the first, *vol*, is a modification of the English word world; the second, *a*, is an arbitrary sign of the genitive; and the third, *pük*, is a modification of the English word speech. *Volapük* is thus simply a transformation of *world's speech*, by the intentional dropping of some letters and the alteration of others.

But at a period in which man was as yet without language, all the conditions are changed. It is impossible to conceive of an artificial invention of language in such a state of mutism by mutual agreement, as "if certain wise kings, priests and philosophers had put their heads together and decreed that certain conceptions should be labelled and ticketed with certain sounds." For the more closely we study language the clearer it becomes that we cannot sunder its contents from its form—that we cannot think of the human mind as endowed with a wealth of concepts existing by themselves, and only waiting to be attached to a set of arbitrarily constructed signs in the form of articulate words. Language in its entire structure, from its highest formations to its deepest roots, bears the stamp of reason, and nothing, therefore, can be more irrational than to suppose that it owes its origin to arbitrary will. There must be something more than a merely conventional connection between the word and the thought, between the sound and the sense; there must be the closest possible internal relation, and the only question is, whether we can determine its nature.

It is necessary, however, if we would solve this problem, to get behind words as we know them in our developed languages to the primitive constituents of which they are composed. For language is the growth of many centuries, in the course of which an original speech-form has been overlaid with every manner of prefix, suffix and infix to indicate kind and relation. To reach this original speech-form, we must strip off these added signs, decomposing the word till we come to a form which resists all further decomposition. That which remains after the fullest and complete analysis is what we call a root, and

are the ultimate elements in the science of language, as cells are in the science of biology.

analyze a word like *un-cost-li-ness*, and first, we cut off the initial syllable *un*, a very ancient formative element which expresses the idea expressed in *costliness*. Next, we separate the final syllable *ness*, a less ancient formative element, being

of Germanic origin, which denotes that the idea expressed in *li-ness* is that of a quality or state. Then we cut off the syllable *li*, a formative element of such recent growth that its history is distinctly traceable, being, in fact, our *ad-like*, worn down both in form and meaning, and used to form a derivative adjective, or, later but oftener, a derivative noun.

There remains then the quasi-root *cost*, which is itself sound traceable to the Latin *con-sta*, of which *con* is combined with the preposition *cum*, and *sta* is an ultimate root going back to no solvent and found in slightly varied forms in many languages with the general sense of *standing*.\*

And in this way we have analyzed the words of any language—we always arrive at roots as the primary elements of language beyond which the science of language cannot go. And the number of these roots is amazingly small. Hebrew, according to Renan, comprises about five hundred, from which have derived all the words necessary for the Old Testament prophets and psalmists to express the sublimest conceptions of God and the deepest emotions of the human heart. Sanscrit, the richest language of the past, is reducible to about two hundred and fifty real roots; while for English, Skeat is estimated to have with four hundred and sixty-one Aryan roots, exclusive of about a score of demonstrative elements, to explain the immense native wealth of its two hundred and fifty thousand words.

Incomprehensible as it seems, yet all the fullness of knowledge embodied in the literatures of all the Aryan peoples—in philosophy and poetry, religions and mythologies, sciences and arts, industry and commerce, laws and politics of India

\* Encyclopaedia Britannica, Vol. xviii, p. 788.

† Müller's *Science of Thought*, p. 206.

and Persia, of Greece and Rome, of the Slavonic, Germanic, Romanic and Celtic nations, has achieved expression for itself simply by the composition and decomposition of not more than perhaps one thousand significative syllables. And what is true of the Aryan languages, is equally true of the Semitic and all others that have been studied and analyzed, not excepting even the Chinese, in which there is little or no outward difference between the word and the root.

It is these roots, then, not the words derived from them, that we must bring under our examination if we wish to determine the nature of the relation between language and reason. Setting aside demonstrative or pronominal roots, which are few in number and simply point to objects in space and time, we observe that all other roots are signs, not of individual things, but of general concepts. It is only by means of concepts that we are able to name objects. Try to name the whole oak, its size and form, the color and shape of its leaves, its wide-spreading branches and its fruit. It is manifestly impossible to embody all this, or even the smallest fraction of this, in a single name. But bring the oak under a concept, the concept *eating*, for instance, and then we get the Greek *φῆρος*, the Latin *fagus*, and, in accordance with certain phonetic laws, the English *beech*, all from the root *phag*, to *feed*, to *eat*, because this tree was regarded as, in a special sense, the food-tree giving food to the cattle, whether acorns or beech-nuts.\* And so take any word you please and trace it back historically to its starting-point, and you invariably arrive at a general idea or concept. As all names are derived from roots, and all roots express concepts, our question returns to us in the simple form : How were concepts expressed by roots ?

Perhaps the answer that most readily suggests itself to the mind is that roots had their origin in the imitation of natural sounds. Man hears the multitudinous voices of nature—the cries of animals, the songs of birds, the rolling thunder, the sighing wind. He seeks to imitate them, and his imitation

\* Müller's *Science of Thought*, p. 482.

serve the purpose of calling up to other minds the objects from which the sounds proceed. So the boy cries *miau, miau*, and when we hear the sound we at once think of the cat. All language has been supposed to arise in this way by onomatopoeia or imitation of sound.

Of all theories of the origin of language, this is the most ancient. It was advocated by many of the Greek philosophers, especially by Plato in his *Cratylus*. It was exceedingly popular among the scholars of the last century, and found in Herder its strongest defender. "Man," he says, "sees a lamb. The conscious and reflecting soul of man looks for a distinguishing mark ;—the lamb bleats—the mark is found. 'Ah, thou art the bleating animal,' the soul says within herself, and the sound of bleating, perceived as the distinguishing mark of the lamb, becomes the name of the lamb. It was the comprehended mark, the word. And what is the whole of our language but a collection of such words?"

Herder, however, felt himself constrained at a later time to retract the view he had so ably and vigorously maintained. It is well he did; for to-day this mimetic theory, though still widely held in one form or another, is indefensible in the presence of the known facts of language. Before the birth of comparative philology it bore on its face a certain plausibility, but now that the science of language has led us back to roots as our starting-point, the theory finds little or no support. Roots are, in fact, the very opposite of imitations of natural sounds. Roots are definite in sound but general in meaning, while imitations are general, vague and varying in sound, but definite or singular in meaning.\*

If in naming objects we had to depend upon our ability to reproduce the sounds they give forth, we should be in a sad plight indeed. It is extremely difficult to represent by articulate utterances the sounds we hear around us, so that from the imitations the originals may be recognized and understood. From whatever cause, broad differences exist in the various

\* Müller's *Science of Thought*, p. 186.

languages in their imitations of natural sounds. Who, for instance, would suspect that in the Chinese *kiao kiao* we have the cry of the cock, our cuckoo? Who hears in the Chinaman's *kan kan* the sound of drums, or in his *lin lin* the rolling of a carriage, or in his *tsiang tsiang* the clank of chains?\*

And even if we were able to name many objects by a perfect imitation of the sounds they produce, how should we name those objects that give forth no sounds? It is very well in poetry to talk of the music of the spheres, but what mortal ear has ever heard its melodious strains? How, then, shall we name the sun, the moon and the stars? They shine, but they are silent. Shall we borrow a sound from the objects around us, and use it as the sign of a voiceless luminary? In truth, if we examine the roots as far as known in the various languages, we find that generally, if not indeed exclusively, they express, not sounds heard by the ear, but acts perceived by the eye. Max Müller has lately subjected the roots of the Sanscrit to a careful examination, and the result reached by him is,—that the somewhat more than eight hundred roots embody one hundred and twenty-one concepts, constituting the stock-in-trade with which every thought that has ever passed through the mind of India, so far as it is known to us in its literature, has been expressed, and that these one hundred and twenty-one concepts all relate to the primitive social acts of primitive social men, or the states more or less related to such acts.† An examination of the Semitic and other linguistic families would doubtless yield similar results. And in the face of such a fact, how can any theory of onomatopoeia maintain itself for a single moment?

There are, of course, in every language names that are imitative of sounds, like our *cuckoo*, *bow wow* and *miau*; but these are properly speaking nick-names, which originated long after the concept of the object had been framed. Such sound-imitating words can only indicate single objects, they never express a conceptual thought, and, unlike true roots, they leave no off-

\* Müller's *Science of Thought*, p. 188.

† Ibid. pp. 827–415.

spring behind them. The child before it has come to the possession of its reason calls the cow a *moo*, and the chick a *pee-pee*. These words are not roots, and it is impossible to see how, imitating as they do single sounds, they could be raised to the dignity of roots, that is, signs of general concepts. We call one animal a *goose*, but who hears in the name of that object, whether in English or any other language, the sound of cackling? We call another a *duck*, but who hears the sound of quacking; and still another a *dove*, but who hears the sound of cooing? Analyze these names, and you come back to roots that express anything rather than natural sounds. *Goose* we trace through the Anglo-Saxon *gōs* (where the long *o* is due to the loss of an *n*), the Dutch *gans*, the Latin *anser*, the Sanscrit *hamsa*, to a root *gha* or *ghan*, signifying to *gape*. *Duck* means simply the *diver*, from the Middle English *duken*, the same root as the Dutch *duiken*, to *stoop*, to *dive*, and the German *tauchen*, to *plunge*, to *dive*. *Dove* also is etymologically a *diver*, from the Anglo-Saxon *dufa*, which is cognate with the Gothic *dubo*, and the German *taube*. Now, if ever objects received names from the sounds they make, it would certainly be the animals; but we never find this the case.

Perhaps no true root ever was formed by a conscious, intentional imitation of sound. At all events, we are constantly prone to deceive ourselves in this matter of onomatopoeia. We fancy imitations where they do not exist. I pronounce the word *roll*, and who does not hear, or imagine he hears, the sound of rolling? But trace the word back to its root, and all appearance of imitation vanishes. This appearance is due to the letter *l*, which belongs, however, not to the simple root, but to a derivative syllable. The word *roll* comes from the French *rouler*, and that comes from the Latin *rotulare*, a denominative from *rotula*, which is the diminutive of *rota*, a wheel. But in *rota*, whose ultimate root is *ar*, to *move*, to *go*, we can find no more resemblance to the sound of rolling than in the word *rose*.(\*) No true, unquestioned onomatopoeic

(\*) Geiger's *Ursprung des Sprache*, p. 17.

root has ever yet been brought to light. We must, therefore, seek the answer to our question in some other principle than that of the imitation of natural sounds.

Can we, then, with Epicurus in ancient times, and Condillac in modern, find the real beginnings of language in interjections, in man's involuntary exclamations of pleasure and pain? When we are strongly and suddenly affected by joy or sorrow, hope or fear, surprise or terror, we give expression to these emotions by instinctive cries. Are these cries the materials which have been elaborated into roots? Impossible; for cries and roots are so wholly unlike that we cannot see how the one can pass over into the other. Cries are the spontaneous utterances of individual feelings, roots are the embodiment of conceptual thoughts. The former perpetually vary in form, the latter are always well defined. The cry is singular in meaning, the root general.

There is often, indeed, a whole world of meaning in a single interjection. An exclamation like *pshaw!* expresses impatience more eloquently than a long speech. Interjections, therefore, find a place in every language. They serve as an outlet for strongly excited feelings, and by means of them we can manifest our emotions in a livelier way than by means of words. They form, especially when accompanied by expressive gestures, a kind of emotional, as distinguished from rational, language. But they always remain interjections—that is, utterances of individual feelings; they never rise to the dignity of words—that is, to articulate expressions of general ideas.

Setting aside, then, both the onomatopoeic and the interjectional theories as inadequate to explain the facts of language, can we derive more help from the sympathetic theory,\* lately proposed by Noiré, towards a solution of our question, How concepts receive names? Noiré introduces his theory by point-

\* For an account of this theory the English reader is referred to Müller's *Science of Thought*, p. 295 ff; *Contemporary Review*, February, 1878, Article *On the Origin of Reason*; *Scottish Review*, April, 1887, Article *Noiré's New Theory of Reason*.

ing out the well-known fact, that when men engage in a common activity—when, for instance, sailors row, women spin, and soldiers march, they are inclined to relieve their feelings by the utterance of more or less rhythmical sounds, at the same time that the product of their work grows under their hands. Such a sound tends to become distinctive of the particular action which called it forth, and serves to connect the subjective activity, say, that of digging, with the objective product, the hole dug. These sounds possess two great advantages. “*Firstly*, they are signs of repeated acts, acts performed by ourselves, perceived therefore, and known by ourselves, and continuing in our memory as signs of such acts. Now what is the sign of a repeated act but the true realization of what we call a root embodying a concept, comprehending the many acts as one? These signs are not signs of objects perceived by our senses, for though each blow of an axe may be seen by the eye and heard by the ear, the willed act of striking with the purpose of felling a tree is never perceived by eye or ear. They are not the signs of things, but the signs of our own consciousness of repeated or continued acts. *Secondly*, these sounds being uttered from the beginning, not by one solitary individual only, but by men associated in a common work and united by a common purpose, possess the great advantage of being understood by all.” “With such a root and concept as to dig, for instance, it was possible to name, that is, to know a cave, not as something dark and hollow that came accidentally within the ken of our senses, but as something which men had made with their own hands and with a definite purpose, as something which was what it was meant and made and known to be, as an object of our intellect far more than of our senses.” \*

This theory unquestionably contains much truth. It is in full harmony with certain well-established facts: 1st, That roots express concepts, or general ideas; 2d, That the primitive roots, at least of the Aryan family, for the most part express acts,

\* Müller's *Science of Thought*, pp. 296, 297.

not states; 8d, That the acts expressed by these primitive roots are just such as were performed by the inhabitants of caves or lacustrian huts, such as digging, cutting, rubbing, weaving, sowing, rowing. It is doubtful, however, whether this theory can explain all the facts connected with the origin of roots. We shall enter into no criticism of it as a whole, but what we wish to know is, how a particular sound became associated with a particular action? Is it due to arbitrary will? A number of men were engaged, say, in rowing a boat over the surface of a lake, and as they rowed they gave forth a peculiar cry. What we wish to know is, whether any other cry would have answered as well in connection with the special act of rowing. If so, how came it to pass that they all took up the same cry in unison? Or shall we say that some one, being the leader of the crew, or having, perhaps, stronger lungs than the others, uttered a chance cry, which was then, by some tacit agreement, caught up by the rest as a cry suitable to the occupation in which they were engaged? But what would this be but to give to language not only a conventional, but even an accidental origin? And who that knows what language is,—language, that most perfect expression of the human reason—can bring himself to believe that it owes its origin to chance? If, on the other hand, we say that the uttered cry sprang from some common impulse, what is this but to affirm that it is due to a natural necessity? That necessity might be simply physical, and this is all that Noiré's theory, if we understand it aright, seems to suppose: the sound is a kind of natural reaction against the inward disturbance caused by muscular effort—an involuntary vibration of the voice, corresponding to the more or less regular movements of the bodily frame—a modulation of the quickened breath in its escape through the mouth. That might give us a sigh of relief or a grunt of satisfaction, but it would not give us such articulate sounds as roots invariably are. But if we hold that the necessity is psychological, we are led to what, we doubt not, is the true solution of the problem.

It is this: there is a natural symbolism in the form of articu-

lated sounds, by which the creators of language instinctively expressed conceptual thought. All deeper philosophical reflection has ever traced an inner correspondence between nature and mind. Even uncultivated men, if they do not clearly perceive, at least dimly feel, that truth and light, for instance, are so related that what truth is in the inner world, light is in the outer. Physical light is in this way a symbol of spiritual truth. These correspondences are not mere fancies which we impose upon the world; they have a real objective existence in virtue of the fact that the universe, comprehending nature and mind, is one all-interrelated system, in which the lower always foreshadows the higher, while the higher exalts, transforms and glorifies the lower. Such correspondence, which is the basis of all true symbolism, exists between the body and the soul. The soul has formed the body as the organ of its self-manifestation. It reveals itself in the movements of the limbs, in the expressions of the face, and especially in the tones of the voice. Without being taught we read hope in one countenance and despair in another; we interpret aright the gesture expressive of contempt: we feel the thrill of pain or pleasure in the uttered cry. How? By reason of a pre-established harmony between body and soul, in consequence of which the internal emotion, whatever it is, comes to a corresponding external manifestation. And as there is a symbolism of feeling grounded in natural necessity, so, we believe, there is a like symbolism of thought.

By this symbolism of thought, however, we do not mean a set of conventional signs of outward objects, nor even a conscious imitation of the sounds such objects give forth. Roots, with which alone we are now concerned, do not signify things; they express acts or, it may be, states; and by the symbolism of thought we mean, that the consciousness of a repeated act or state, that is, a concept, embodies itself in an articulate sound which makes the same impression on the ear that the act or state makes on the mind. Such primary articulate sounds, which we call roots and which are the beginnings of all human

speech, are the immediate reflections of general ideas, and vary in form according to the impression made on the mind. They are no more arbitrary than the outward manifestation of anger; rather, they are instinctive, almost involuntary. A given ultimate root is the necessary form in which a given concept embodies itself.

Such a theory, which some might contemptuously reject as mystical, is indeed incapable either of absolute proof or of absolute disproof. The creation of language long precedes history. We cannot transfer ourselves to that distant past, and witness the first feeble attempts at human speech. But, following the guidance of analogy, we find much that lends a high degree of probability to the view we have proposed. Our emotions, passions and sentiments manifest themselves externally, partly in natural cries, partly in gestures, poses and modes of facial expression. Each individual feeling has its own form of self-revelation. The shout of joy differs from the shriek of pain, the ringing laugh from the low moan, the glad countenance from the look of sorrow. The expression in every case is instinctive and spontaneous. It is adopted without deliberation or instruction. All the world over, widely opened eyes and open mouth indicate astonishment. Why? We can only answer that such is nature's symbol for the expression of this feeling. It is as if the man would throw wide open every avenue to talk in that which causes his astonishment. Now, if nature has such a symbolism of feeling, why should she not also have a symbolism of thought? Why should a particular concept not utter itself in a naturally determined articulate sound? Why should the expression of ideas be more arbitrary than the expression of feelings? If the latter is due to a natural necessity, why not also the former?

There is reason to think that, if we could recover roots in their earliest form as uttered by primeval men, we should find each phonetic element possessing, not indeed independent significance, but significance in the combination in which it stands. It would be seen that, while the root is a unity of thought, em-

bodying a single concept, it is formed by a fusion of sounds, each of which helps to modify the meaning. We feel this to some extent even now in the roots known to us. Certain letters and groups of letters impress us as having symbolical force. What is harsh in idea is conveyed through what is rough in sound; what is delicate and refined, through what is soft and smooth. This is the measure of truth contained in the onomatopoeic theory. We must not forget, indeed, that this subject, however interesting, is full of pitfalls, and that we must exercise great caution lest we be imposed upon by our fancies. But when we have made all due allowance for this danger, even our present roots are so often felt to be symbolical in form, that we cannot set down this fact to be mere accident. And yet the roots known to us are only a few thousand years old. What changes they may have undergone in the earlier period before they became transformed into our distinctively Aryan and Semitic roots, it is impossible to tell, nor can we say how much of their original symbolism they may have lost in the process of transmission from age to age and from country to country, owing to phonetic changes wrought by differences of climate, food and habit. If so much of this symbolism has survived the wreck of time, is it unreasonable to think that in the beginning the principle of symbolism had full sway, and that each of the sounds entering into the phonetic constitution of a root exerted a modifying influence on the meaning expressed?

Only it must not be imagined that vowels and consonants convey any meaning by themselves. They never had an independent existence in language. Real as they seem when we learn the alphabet, they are yet mere abstractions.\* We must not for a moment suppose that consonants and vowels as such have each a special conceptual meaning, and that they are then consciously and of set purpose combined to express, as it were, a compound thought, into which the meanings of the several letters enter as constituent elements. Thus we might be tempted to think, and it has actually been thought, that in the

\* Müller's *Science of Thought*, p. 187.

root *sta*, to stand, the sound of *s* is the liveliest expression of motion, and that the added sound of *t* indicates a hindrance; so that *s+t* is equal to motion *plus* hindrance, that is, arrested motion or standing. That is unscientific child's play, of which we have had more than enough from Plato to William Humboldt, and even to the present time. The view we have proposed does not regard each letter as having a meaning by itself, but only as exerting a modifying force in that fusion of primary sounds which we call a root, in such a way that every change of form, however slight, is necessarily accompanied by a corresponding change of meaning. So, who would ascribe conceptual meaning to the several colors? Yet when combined or contrasted, how readily they lend themselves as symbols! As it is with colors, so it is with sounds. A root is, in fact, a picture painted in sounds instead of colors.

### III.

## GERMAN LIFE AND CULTURE IN AMERICA.

BY REV. J. H. DUBBS, D.D.

"CIVIL HISTORY," says Lord Bacon, in his "Advancement of Learning," "is of prime dignity and authority among human writings; as the examples of antiquity, the revolutions of kings, the foundations of civil prudence, with the names and reputations of men are committed to its trust." In a recent *say*, an English statesman, George J. Goschen, intimates that the sage of Verulam has failed, in this passage, to indicate the most practical function of the study of history. "Its chief purpose," he says, "is to cultivate the imagination in the broadest sense; to enable us to represent to ourselves absent things; to teach us to feel the impulses and sympathies and passions of other races different from ourselves." "To ignore this," continues Mr. Goschen, "to be narrow-minded, is a very great national danger. Narrow-mindedness lost us in times past the American colonies. Statesmen were not able to sympathize with, or throw themselves into the position of these colonies; they could not represent to themselves absent things; and they thought that this England of ours, with what they learned here, was sufficient for their guidance in the discharge of their imperial duties. It is not enough. We must learn to look beyond our local surroundings."

That this language contains a gentle but deserved reproof cannot well be doubted. Mr. Goschen, though himself a native of England, a first-honor man at Oxford, and a member of Her Majesty's cabinet, is the son of a German. His father had come over to England when a very young man,

"steeped," as his son says, "to the very lips in intellectual culture." "In his father's house, as a boy, he had met all the great men of the best period of German literature. He had heard Schiller read his own plays. He had listened to the conversation of great thinkers and great poets." He was a fine classical scholar, an acute critic, and a superb musician to boot. Influenced by the political conditions of his fatherland, he removed to England, founded a great commercial firm and accumulated an immense estate. It might be supposed that such a brilliant career would have secured him exemption from the social penalties which, in many lands, the stranger is called to endure; but just here the insularity of the English race becomes most apparent. Even the younger Goschen was, no doubt, made to feel, though in a less degree than Disraeli, the social disadvantage of belonging to an alien race. No wonder that as soon as he was able to lift up his voice in public he began to plead with the English people to study the history of culture; to learn to appreciate the fact that there are people besides the English who are worthy of regard; to believe, in fact, in the brotherhood of nations.

It would seem as though the English ought to be of all nations the most ready to recognize the dignity and grandeur of the German name. Not to speak of the fact that the English—whether Saxon or Norman—are of Teutonic origin; that both Germans and English once worshipped Wodan, "the light bringer;" that in their respective languages, even at the present day, the names of the objects most generally employed in domestic life are essentially the same; it requires but little familiarity with history to show how the royal blood of Germany has enriched the dynasties of England. From the days of the Empress Maud to those of Queen Victoria the most auspicious alliances of English royalty have been with the ruling houses of Germany—Hohenstauffen, Guelph, and Hohen-zollern. All these, it may be said, were but external relations which did not affect the people; how then shall we regard the great inventions which changed the face of England and of the

world? The Feudal system had been the most fearful engine of tyranny the world had ever known. So long as the impregnable fortresses of the nobility crowned every hill-top there could be no hope for the people. Who then deserves the laurel of victory for having battered down the battlements which had laughed at spear and catapult? Who is, in fact, the greatest conqueror in the history of the world? Is it not the inventor of gunpowder, the poor Franciscan monk of Ancklitz, Berthold Schwartz? A century passed away and once more it was a German priest who inaugurated a world-wide revolution—not in physical power but in the spirit. For unnumbered ages men had daily beheld the rising and setting of the sun; but it was left for the canon of Ermeland, Nicholas Copernicus, to discover the secret of the motion of the spheres. It was, in its way, as great a discovery as the invention of gunpowder; it changed the current of human thought, and opened the way for the grandest discoveries of modern times.

Even in antiquity men had succeeded in revealing some of the mysteries of nature; but after preserving them a little while in the secrecy of the temple or the cloister they were forgotten, and now their names alone appear in the catalogue of lost arts. What human culture demanded was an art preservative of all arts; and here again the man who, by his inventive genius, supplied the necessities of human culture was a German, the inventor of the art of printing, John Gutenberg of Mentz.

Hardly less important in their influence on England and the world were the industrial inventions of Germany. It was a grand advance in the arts of domestic life when Jürgens of Brunswick invented the spinning-wheel. It was a promise of individual liberty when the humble German artisan, John Peter Hele, of Nuremberg, constructed the first watch.

The authors of England have freely recognized the pre-eminence of Germany in the highest grades of intellectual exertion. They have glorified her as the land of science, of art, of arms and of song. Her amazing progress in every art that

can ennoble mankind has elicited the applause of all who can be charmed by poetry or instructed by philosophy.

How then shall we account for the social prejudice, the attitude of conscious superiority—in which, at least in former days, the English nation regarded the German? Is it but a part of the British insularity—of that haughty exclusiveness which has rendered the British unpopular in all their colonies? Or was King George right when he said to his court: “Ye English have no boliteness—dat is why you was not brought up right when you was little.”

We may, perhaps, venture to say that the Germans are themselves to blame, for much of that lack of appreciation which, in England, the most intelligent of their number have found so painful and oppressive. For ages the great German hive was satisfied to make honey for the world without the least appreciation of its own merits; and if people do not respect themselves it can hardly be expected that others should respect them. “Write the biographies of your great men, ye silent, backward Germans,” wrote the great Herder, at the beginning of the present century. “In this respect other nations are far in advance of you. They elevate their heroes to the clouds on the pinion of swans and eagles; ye suffer them to perish in the dust. The English, French and Italians are vastly more independent; they form their own judgments and are not afraid of the judgments of others. The consciousness that they have a Fatherland gives them the courage which we lack. With us only personages of rank are permitted to feel their own manhood; and when one of these conceives the idea that he is a remarkable being, how ridiculous and utterly contemptible he becomes!”

Certainly, even in the last century there were isolated attempts to awaken the self-consciousness of the German people. Klopstock glorified the heroes of Germany; Lessing dissected the prevailing imitations of French literature with the keenest weapons of critical skill; and when Frederick II. declared in bad French that Goethe’s “Götz von Berlichingen” was “a

able imitation of certain poor English compositions," the pioneer of German history, Justus Möser, attacked with a degree of vigor that must have reminded the monarch of the onslaught of his enemies at the battle of Hochheim. Those were gloomy days, but the seed that was sown in tears brought forth a harvest of joy. The grand era appeared—the period of the glory of Germany—an unequalled in the history of the world. What galaxies of stars now adorned the heavens. "Welch reicher Himmel, welch ein Stern, Wer kennet ihre Namen?" In that brilliant constellation are Goethe and Schiller, Wieland and Herder, Kant and Fichte, Hegel and Schelling. Yonder we see the Humboldts and Herschels, the Grimms and Schlegels, and close behind them Niebuhr and Raumer, Mommsen and Ranke. And shall we say of Gluck, and Haydn, and Mozart, and Beethoven, and Von Weber, and Wagner; of Cornelius, and Bach, and Overbeck, and Veit, and the Achenbachs; of Schinkel, and Schadow and Rauch; of warriors and men of every degree, like Blücher and Gneisenau, Scharnhorst and Stein, Moltke and Bismarck, and last and not least of them all, "der Kaiser Wilhelm," the grand old man of Russia who awoke to save his country in her utmost need. Germany itself the ages of humiliation have certainly not been forgotten. Every German is proud of his nationality, and believes the future will lead onward from triumph to triumph. Strange that the people who at home are so proud of their land should be so ready to forget it when they dwell in foreign countries! In America, Herder's complaint, which we have quoted, has lost none of its truth and appropriateness. It has been estimated that the Germans and their descendants constitute one-fifth of the population of the United States—can it be asserted that they exercise the degree of political influence to which their numbers fairly entitle them? More industrious than the Hollanders, they have failed to secure a corresponding social position. More intelligent than the Irish, they have quietly yielded to them the government of our great cities.

More reliable than the French, the latter have actually, on our northern frontier, extended the area of their language, while it requires no prophet's eye to discern that the time will come when, except among the learned, the German language will cease to be spoken in our midst; for, as has been well said, the uneducated will not long be satisfied to use two languages—they find it hard enough to express themselves in one. Always excepting the anarchists and infidels, who have left their country for their country's good, and the pauper element which has sometimes been thrust upon us, the Germans are recognized as excellent citizens, but this is almost all. Their toil has enriched the land; their blood has crimsoned every battle-field; yet historians have hardly mentioned them. It is the old story:

“ The page killed the bear,  
The knight took the *gloire* ”

We do not think any one is so much to blame for this state of affairs as the Germans themselves; for in this busy age, here as in England, people are apt to be regarded according to their own estimate of themselves, unless their unworthiness be plainly proven. Possibly, it is well for this country that the Germans are not more ready to assert themselves. It might not be a good thing to have a little Germany on this side of the Atlantic, as some enthusiastic Germans have desired. “America,” said Dr. Schaff, “is the melting-pot of European nationalities,” and it may be desirable that every foreign element should as soon as possible lose its identity. At the same time, the fact remains that there is at our very doors a population with which the average American is very imperfectly acquainted. This people, so numerous, so intelligent, cannot fail to exert a potent, though silent, influence in moulding our American nationality.

“German Life and Culture in America” is therefore a theme which should be of profound interest to Americans.

As the writer is a preacher, he may perhaps be permitted to treat the subject in homiletic style. First, then, in Germany

fashion, we have *Realgeschichte*, and secondly, *Culturgeschichte*; we must first relate certain facts which authenticate the claim of the Germans to constitute an integral part of our American nationality, and then trace the development of German domestic and social life in its influence on our national manners and customs.

## I.

That there is a migratory element in the German nature will hardly be questioned. When history first lifts the veil, we behold Teutonic tribes moving hither and thither throughout the length and breadth of Europe. We see the Suevi coming from the East, and, according to the legend, dividing in the centre of Germany, one part occupying Sweden, and the other Suabia and Switzerland, and each preserving the title of the tribe, in varying forms, in the names of these respective countries. A little later we behold the Goths marching southward, until the Alps rise up to bar their way and they too divide—one grand division to occupy the valley of the Danube, the other to cross the land of Gaul and to establish the Visigothic kingdom in Spain. Once more the shuttle flies westward, and Clovis and his Franks establish a mighty empire. Finally, Charlemagne bears northward the thread with which he binds the Saxon Wittekind; and thus the warp and woof of Germany are laid. With Charlemagne the Germans ceased to consist of nomadic tribes, but their fondness for wandering continued. All through the Middle Ages there was not a great enterprise undertaken in any country of Europe, there was not a single battle, in which the Germans failed to have a part.

If the Icelandic legend is true,—and we see no reason to doubt it,—not two centuries from the epoch of Charlemagne had passed when the Northmen—themselves a Teutonic race—visited for the first time the coast of North America. “One day,” says the saga, “one of the sailors, a German named Tyrker, wandered into the forest. When at last they found him, he was dancing and singing for joy; then he came to meet them with a great bunch of grapes in his hand, and said, ‘See,

grapes are growing here, as in my fatherland!" Then they called the country Vineland—"An auspicious prophecy" says Löher, "of the time when Germans should glorify the forests of America with wine and song."

The real discovery of America we gladly concede to the great Genoese, but surely some credit belongs to his friend Martin Behaim, of Nuremberg, the great astronomer and navigator, of whom Riccioli says: "Columbus would hardly have ventured on his voyage if Behaim had not shown him the way." It should also be remembered, though the act may not have been very commendable, as giving honor to the wrong man, that it was a German geographer (Hylacomilus or Waldseemüller) who, appreciating the fact that the newly-discovered country was not a part of India, first called it America.

These facts, it may be said, have but little present value and importance. They are, indeed, like the mailed crusader at the foot of an English pedigree, of whom it may be said that, though he exerts but little direct influence on the present generation, the family would be very unwilling to dispense with his services.

To any one who is at all familiar with the history of Europe, it is plain why, during the period of colonization, Germany failed to found a province in America. For our present purpose it is enough to remind you that Germany had been for more than a century the battle-ground of Europe. No tongue can describe the misery, the ruin, the utter desolation which accompanied and succeeded that wilderness of wars. Before that dreadful period the commerce of the world centred in the cities of the Hanseatic league; now the channels of trade were changed, and the ships of Hamburg and Bremen lay rotting at their wharves. And when at last the Thirty Years' war was nominally ended by the treaty of Westphalia, the condition of Germany, through the success of the policy inaugurated by Richelieu, was infinitely worse than it had been before. Every little princeling was practically made an absolute monarch; the nobles were freed from taxation, and left to prey without re-

straint upon the peasantry. In those dreadful days there was nothing to preserve Germany from relapsing into barbarism but the piety and industry of the people. Every German peasant regarded it as his duty to teach his child to read the Bible, to recite the catechism, and to work with all his might.

Of course, under such depressing conditions extensive colonization was an impossibility ; but for this very reason many of the more intelligent classes became soldiers of fortune and found their way to distant lands. When Charles V. ruled over Germany and Spain, before the great desolation had come upon the land, he preferred to place his interests in South America in the charge of Germans. Unfortunately for historic purposes, many of these translated their names into the language of the country,—as has been usual with the Germans of all ages when they have settled in foreign lands,—but such names as those of Sebastian Rentz, the governor of San Domingo, Ambrosius Dalfinger and Philip von Hutten are still brilliantly recorded in the history of South America. In 1528 the emperor borrowed from Bartholomew Welser, a merchant of Augsburg, the enormous amount of twelve tons of gold. Finding it difficult to repay the loan in cash, the emperor was delighted when Welser accepted, instead of payment, the province of Venezuela, in South America. So it happened, that, for thirty years, a simple German merchant was practically a king on the American continent. In a somewhat similar way the German house of Fugger founded Buenos Ayres. It was concerning one of this family that the emperor boasted when he was shown the crown jewels of France : “ You call these things precious, but I have a linen weaver in Augsburg who is rich enough to buy them, and keep them too.”

These days of glory were short-lived, and when trouble came, many Germans remained in Spanish lands. “ Everywhere,” says a Spanish author, “ these German communities became circles of light and culture.” The first book printed in America issued from the press of a German, Martin Kronberger, in the City of Mexico, in 1544.

To rehearse these facts, would be inexcusable, if they were not so generally ignored, even by our foremost historians. When we study the history of American exploration we find the Germans everywhere. Is it known, as it ought to be, that Prince Rupert of the Palatinate founded the Hudson's Bay Company, and that in his honor a great part of the Arctic regions was named Prince Rupert's Land? Are the services of John Lederer, the explorer of the Southwest, appreciated as they should be? Do we even give sufficient honor to the German priests, Ludwig Hennepin, the explorer of the Mississippi, and Eusebius Francis Kino, (properly Kühn) the discoverer and explorer of Lower California and Arizona?

To follow the adventures of these great explorers would be to lose our way in the wilderness. Let us turn for a moment to the beginning of the Commonwealth of Pennsylvania. Every one knows that the first colony on the west bank of the Delaware was founded by the Swedes in 1638; but how few are aware that the leader of that colony was Peter Minuit, a German from Wesel, and still fewer are those who by the examination of original documents have convinced themselves that a large proportion of the so-called Swedish Colony consisted of Germans; that the celebrated Governor Printz (properly John Printz von Buchau) was a German nobleman; and that the diplomatic correspondence at the time of the surrender was conducted in the German language. William Penn, it is known, spoke Dutch and German with fluency. Three times he visited Germany, and it was at his invitation that the tide of German emigration began to flow towards his new American province. It was mainly sympathy for an oppressed people, whose views so nearly coincided with his own, that induced him first to extend his invitation to the scattered Anabaptist and Pietistic sects, who almost exclusively belonged to the humblest classes; but it will not be denied that the recognized pioneer of the great migration, Francis Daniel Pastorius, was a man of profound and varied culture. It was he, who in 1688 issued the earliest protest against negro-slavery. Before he

came to America he was distinguished as an author, and even in the wilderness he maintained his literary habits, leaving behind him many unpublished manuscripts, most of which are now lost. His "Bee-hive," a huge folio of more than one thousand pages, written in seven languages, is still in possession of the family. It is of this work that Whittier says:

"He wrote, in half the languages of man,  
His 'Rusca Apium,' which with bees began,  
And through the gamut of creation ran."

Is it creditable to Pennsylvania that the tomb of such a man should be unmarked by a monument? Is it honorable to the Germans of the present generation that his works still remain unpublished?

We shall not attempt to relate the story of the German settlement of Pennsylvania. It would furnish abundant material for a volume, but would be one of the saddest ever written. Most of the early settlers were poor exiles driven from the Palatinate by successive French invasions or by the cruelty of their own rulers. The horrors of the Palatinate invasions have been minutely described by German historians, and the ruined Castle of Heidelberg is their monument. Can anything more dreadful be conceived than the burning of Spires and Mannheim, the systematic destruction of the vineyards, and the sudden expatriation of 30,000 people in the depth of winter? "Against whom are you fighting?" inquired a Frenchman of the German commander during the last war. "Against whom are you fighting, since Napoleon has fallen?" "Sir," was the reply, "we are fighting against Louis XIV." Turenne, Montchas and, worst of all, Melac were the chief instruments of France in the work of desolation. No wonder that the peasants of the Palatinate still call their dogs "Melac," and that the name is given only to curs of inferior degree.

It would demand unusual literary skill to describe the successive acts of this great tragedy—the flight down the Rhine; the camp at Amsterdam; the transportation to England at the in-

vitiation of Queen Anne; the "Palatine riots" of the English laborers, who insisted that the Germans "must go;" and the final deportation to the American colonies. "What shall be done with the Palatines?" was the burning question of the age. It seemed as though the great migration would never end. To crown the horrors of a century came the dreadful winter of 1709, which for a time rendered Switzerland almost uninhabitable—"when the birds were frozen in the air, and it seemed, when spring came at last, as though a great fire had swept over the land." Thus one wave of emigration followed the other; but the privations and sufferings of that great movement, who can tell? The horrors of "the middle passage" in the days of slavery were not greater than those of a voyage in an emigrant ship across the Atlantic. The government of Great Britain certainly showed extraordinary kindness to the Germans; but many of the colonial governors, who had come to America with the intention of enriching themselves as rapidly as possible, sought to accomplish this purpose by reaping the reward of their labor. At Mobile and Biloxi the Palatines were put to work on the lowlands, where they died of fever; in North Carolina they were sent to occupy a doubtful claim in the wilderness, and were massacred by the Tuscarora Indians; in Maine they were shamefully cheated; in New York, Governor Hunters waited until the Germans had cleared their farms, and then confiscated them on a legal technicality. It was then that Conrad Weiser gathered the people and plunged with them into the trackless wilderness. Through unnumbered difficulties and dangers they made their way along the Susquehanna until they found a place that pleased them well, and there, as Whittier says, they sang once more

"On the banks of Swatara the songs of the Rhine."

When the Germans arrived in Pennsylvania they found that earlier settlers had chosen land which was easily cleared, and they were compelled to attack the forests which occupied the interior of the country. The result proved that the soil which

land sustained great trees was best suited to agricultural purposes; but who can form an adequate idea of the toil and privation which the task of clearing it involved. For years the Germans dwelt in comparative solitude. Separated in great degree from the educational influences of the Fatherland, and unable to speak the language of their rulers, it is perhaps not surprising that their intellectual progress was slow, though there were among them at all times men of intelligence and influence. In their isolated position, it must be confessed, some of the most unpleasant traits of the German people sometimes appeared in an intensified form. Conrad Weiser quoted Scripture, and told them they were "a perverse and stiff-necked generation." Delighting in their new-found liberty, they were ready to suspect everybody—even their own pastors—of a design to take it from them. Divided into many sects and cherishing many antiquated prejudices, concerted action in their own behalf appeared to be impossible, and the early attempts of their pastors to establish literary institutions were consequently unsuccessful. With all these deficiencies, they were much more intelligent than their English cotemporaries supposed them to be. At the very time when an eminent Philadelphian was writing letters to England in which he described the Germans as "so profoundly ignorant as to be unable to speak the English language," and as "fast becoming like unto wood-born savages," almost every German church in the province sustained a flourishing parochial school, and the celebrated printer, Christopher Saur, was conducting at Germantown a German publishing house, which was by far the largest and most successful in the American colonies.

In considering the history of the Germans in America we are not surprised that they should have accomplished little; we are rather surprised that, notwithstanding their isolation and the difficulty of acquiring another language, they should have been able to do so much.

Concerning the important part which they took in the War of the Revolution, Bancroft has written: "Neither they nor

their descendants have laid claim to all the praise that was ~~was~~ <sup>was</sup> their due." In the list of the generals of the Continental army ~~army~~ history has not forgotten to record such names as Herkimer ~~er~~, Steuben, Von Woodtke, De Kalb, Weedon, De Haas and Muhlenberg. Of the Governors of Pennsylvania since the Revolution, nine have been German in the direct line of descent, and several others were Germans on the mother's side. On the social influence of the Germans in Pennsylvania it is not necessary to enlarge. Such names as Muhlenberg, Wister, Helffenstein, Hiester, Keim and many others have, I believe, found a place in our unwritten "domesday-book." In Science, too, the names of Melsheimer, Gross, Leidy, Haldeman and Pepper are sufficiently familiar.

We may have lingered too long in Pennsylvania; but it is natural to take a special interest in the theme to which we are most intimately related. Certainly, the German counties of Pennsylvania, with their extension, or overflow, through Maryland and the Shenandoah valley, constitute but a small part of the region occupied by the Germans in America. Vastly more extensive and more important in its bearings on the general interests of our country is the new immigration, which is said to have begun about the year 1830, and which still flows westward in unabated volume. Though the vast majority of recent German immigrants have at once become tillers of the soil, we need not say that in cities like Cincinnati, Cleveland, Fort Wayne and St. Louis the Germans are sufficiently numerous to make themselves felt in the thought and life of the entire community. There are social circles which reproduce the culture of Berlin and Vienna; there are German schools without number, and German philanthropic institutions, Protestant and Catholic, scattered through all the western land. That an intelligent community of such extent must produce literature goes without saying, but how few of its greatest names have gained a national reputation! Schurz is known because he was recently a member of the President's Cabinet, and Follen, Lieber and Grund are remembered from a former

generation ; but few besides Germans have heard the names of Stallo, and Koerner, and Kroeger, and Kirchhoff. To study minutely the character and history of what may be called the modern German element in America would be a fascinating task, but one fact which we set out to illustrate appears sufficiently clear. The Germans have formed an important element in the development of our national life. It is sometimes said that the Americans are an Anglo-Saxon nation, but the assertion is not true. We recognize the greatness of England ; we rejoice in the possession of her legal system and of her splendid literature ; we cheerfully accord to her the chief place in the line of our national ancestry. But America is not a "Greater Britain." Every nation in Europe has poured its tributaries into the broad stream of American nationality. Of all these tributaries that of Germany is the most vigorous—the most important. If, then, we recognize England as "the mother country," may we not be permitted to call Germany "the fatherland?"

## II.

It is not an easy task to trace the development of German domestic and social life in its influence on our national manners and customs. One of the chief difficulties is found in securing a broad and comprehensive view of what constitutes German domestic and social life. Even the dramatists, who have no difficulty in presenting an acceptable type of other nationalities, can at best depict but a few of its varying forms. Germany includes so many countries, and indeed her language and people extend so far beyond what have for ages been regarded as her natural geographical boundaries, that it is difficult to characterize the typical German.

"Where is the German's fatherland?  
Is't Prussia's or Suabia's land?  
Is't where the Rhine's rich vintage gleams?  
Or where the northern sea-gull screams?  
Ah, no, no, no!  
His fatherland's not bounded so."

In all countries, however, a few traits of character may be detected, which are recognized as peculiarly German, and it is through them that the Germans have exerted the greatest social influence. One of these is best expressed by the peculiar German word *Gemüthlichkeit*, a word for which there is no exact English equivalent, and which, it has been rather unkindly said, is lacking in English because the emotion which it expresses is unappreciated. It involves a heartfelt recognition of the brotherhood of man, and manifests itself in a certain bluff geniality, which renders intelligent Germans exceedingly popular. It is just in this point that the English character appears to be defective. The English are naturally intelligent, moral and just. When they have determined upon a course of action, they pursue it with a degree of directness of which no other nation is capable; but they find it difficult to believe in the sincerity of people who do not agree with them, and they have a truly Roman contempt for "barbarians." For this reason, though the subject-races in the British colonies respect their masters, they do not love them.

We believe that German *Gemüthlichkeit*, sanctified by Christian faith, has exerted an excellent influence in smoothing down certain angularities of our national character. Its effect on the aborigines in the last century was certainly most beneficent. The Indian question is our standing "crux." Is it known that for nearly half a century the Germans and the Indians of Eastern Pennsylvania lived side by side without a single serious quarrel? Is the fact recognized, as it ought to be, that the German Moravian missionaries had practically solved the Indian question, before their work was ruined by rowdies and fanatics? All honor then to Zinzendorf, Spangenberg, Zeisberger, Post, Senseman and the rest of that noble company of confessors.

We have already referred to the protest of Pastorius against slavery. Within fifty years of that event two similar protests were issued by Germans in the Southern States; and one of the clearest expositions of the evils of the system I have ever read

appears in a book published in 1818 at Harrisonburg, Va., by a German minister whom Marshall College afterward created a Doctor of Divinity, whose name, somewhat ominously, was John Brown. The fact is, that the Germans never liked slavery. It did not accord with their national genius, and they therefore quietly removed it from their midst.

The liberty which the Germans have desired for others they have always demanded for themselves. It will be remembered that, as early as 1734, John Peter Zenger the German printer of New York was the first in America to insist upon the freedom of the press, and that in his celebrated trial it was established as a principle.

Whether for good or evil it is certain that the Germans have always been advocates of *social* freedom. There are among them tens of thousands who disapprove of the apparent extreme to which this principle has been developed by some of their compatriots, but the subject is not often discussed and is much more rarely the cause of disagreement. It was not always so and indeed there was a time when the Germans were proverbial for their bitter contentions concerning minor social questions, but the time for such conflicts appears to have passed by. Men of the most diverse opinions and social habits seem to have established a *modus vivendi* among themselves. In matters of social custom, where no one's rights are imperiled, they have learned to let each other alone. These sentiments of broad toleration have not been without an effect on the whole American people.

"The Germans," it has been said, "are a joyous people, and they have learned how to enjoy themselves." Not to speak of popular festivals and athletic sports in which many of them take great delight, there can be no doubt that cheerfulness is a national characteristic. Even the most devoted German is in no danger of mistaking gloominess for piety. In all the world there is no happier place than a Christian German home. The child-like rejoicing with which church festivals and birth-days are celebrated by young and old; the giving of little gifts on

such occasions not only to members of the household, but to ~~friends~~ beyond the immediate circle; the effusive welcome with which the house-father is greeted whenever he returns from his daily toil and his consequent disposition to take his wife and children with him wherever he can; the simple hospitality which is freely extended to every visitor—have not all these German peculiarities a tendency to sweeten the joys of domestic and social life? Surely, in these respects Americans have learned much from the Germans in their midst, and, in the hard, practical struggle for existence which is so characteristic of the present age we could wish they would learn more.

It might be pleasant to consider what German culture has done for purely American literature and science. Besides the service directly performed by Germans in the scientific work of the government, in the elevation of our literary institutions, and in the translation of rich stores of German literature, it should not be forgotten that our foremost authors—such ~~as~~ Bancroft, Ticknor, Motley and Longfellow—studied at German universities. And Bayard Taylor, though born among ~~the~~ Quakers, became more German than the Germans themselves—

To consider the psychologic and religious influence of German culture in America is a task which lies beyond our present purpose. We can but venture to offer a hint or two which may be susceptible of further development. There are we know, persons otherwise intelligent, who suppose that Germany is wholly given over to skepticism, and that religious instruction derived from such a source should therefore be regarded with suspicion. If this position is well taken, why is it, we may ask, that our foremost theologians are proud to derive their inspiration from German sources, that our best books of devotion are the fruit of German piety, and that even our Sunday-school books are filled with pictures of the Christian life of Germany? Why is it that our most gifted students of theology regard it as an exalted privilege to complete their course of study at the German universities? Is it not because

ny, which has produced much skepticism, has also furnished the best means of meeting and refuting it?

In the present essay it has been our purpose to indicate the part of the Germans in American history, as well as to show what their life and culture have, on the whole, exerted a special influence on our native land. When we come to know them we shall like them better. The Germans have been misunderstood; but when the fact is appreciated they have not only enriched the land by honest toil, but made our lives freer and more sympathetic, and have helped to make our homes and churches more beautiful, and Americans will not refuse to grant them the honor which is due.

## IV.

### THE UNKNOWABLE GOD; THE SPIRITUALITY OF GOD'S BEING.

(Acts xvii. 28) *Agnosto Theo.*

BY REV. C. Z. WEISER, D.D.

IN vain do men seek after more convincing Proofs of the Being of God than have been made patent to Mankind already at the genesis of the Race. And these primal evidences are of an order, higher than which Human Reason were incompetent to apprehend and appreciate, though they were multiplied a thousand fold. For whether we reflect solely on the Nature of a Necessarily Self-Existent Being, or contemplate the Constitution of the Universe, a Living, Conscious Creator, an Intelligent, Moral, Personal God, follows in the immediate wake of our thoughts, unless prejudice has been factitiously excited. Human Reason itself cannot be traced to a more natural source indeed, and never is more satisfactorily accounted for, except by way of a suspicious speciousness. We may safely assume then, that God has uttered His loudest and most eloquent voice, once for all, to Mankind on its present plane of existence.

Not a few sages, zealous to discover other and *Specific* Proofs of God's Being, on the basis of a general or universal *Consensus*, learnedly advocate the *Theory of Innate Ideas*, which are supposed to serve as supplementary to Reason—as handmaidens to man's queenly prerogative or most royal endowment—so that a knowledge which ministers so largely to the well-being, morality and happiness of Society, might be rendered all the more general and sure. Inasmuch, however, as

man is endowed with the royal gift of Reason, in consequence of which he is rendered fully competent to discern the Eternal Power and Godhead, in Creation, it may fairly be asked: To what further purpose should the Creator still more enrich His nature, by conferring also an extraordinary Apperception of His Being? Were it not equally consistent, then, to hold to a like inborn organ, by which he might discern the difference between Colors, supplementary to his sense of vision? And should it be imagined that such an extraordinary endowment were only imperatively necessary in this special case, since such a knowledge is too essential to the well-being of the Race, to be left over entirely to the capricious meanderings of erratic Reason, we might again pertinently ask: Were not a like preventive needed, in behalf of a Divine Providence? In behalf of the Immortality of the Soul? In behalf of a Future Life? In behalf, indeed, of all the Fundamentals of Christian Theism? It were quite easy, in this way, to extend the catalogue of "Innate Ideas" far enough to land us on the borders of a rank Fatalism.

It would appear, furthermore, that the Creator had sadly failed to reach His ultimate end, by such a plan as is loudly mooted. For it must be conceded, that if by the Divine Intention of Innate Ideas, it had been meant to secure Mankind against all possible doubt in this direction, the process has failed of its end. To imagine the presence of such an Apperception, which is to serve as a pioneer to Reason, of whose presence and virtue Reason itself must yet remain unconscious, apart from the acquisition of Language or Culture; since, both must keep apace, if clearness and infallibility are to result, and which Apperception itself, at last, is rendered so dim, deformed or warped, as to be no longer trustworthy—this is equal to a confession of its worthlessness, surely.

Be it true, that no Tribe is positively known, from whose memory every trace of a Supreme Being has been totally eradicated, which has not also sunk down into bestial ignorance. We look in vain, too, for a People, which, so soon as it is con-

fronted with a Series of Cause and Effect, does not also infer a Primal Cause; or, that does not also infer an Intelligent Cause, in the measure after which it is able to discern Design, or Effect, by a teleological order. And whether we assume that the Race draws the conclusion, of so universal a nature, from a study of the Order and Harmony in the Universe, that a Supreme, Intelligent Being exists; or regards such a knowledge as the product of an antecedent tuition, and Tradition, we may, under either creed, still believe that the Idea, when once conceived, to be too nearly allied to Human Reason, as well as of too great a significance, not to maintain and perpetuate itself with the growth of Language; whilst its deterioration may readily be regarded as the result of indifference. But the Idea of the Supreme Being preserved its original identity far too meanly and imperfectly among the Pagan Nations for us to hold it as an *Imprimatur*, immediately impressed upon the human soul by the hand of the Creator. The history of its degeneration proved itself far too licentious for the Reason of Mankind to accept it as a Divine Sovegnir, surely.

Reason, in its first and virgin impulse, in no case conceived of a Supreme Being as a Jupiter, or *Fetish* of any kind. And how much more improbable were it then, that the Original Image of the Deity, if primarily indentured on the soul, could ever have become so wholly unlike itself? All its malformations are but warped remains of a pre-existent Tradition, which, emanating originally from a pure fountain, gradually and imperceptibly deflected further and yet further from its initial direction, in consequence of the violent dispersions of the Race, which necessarily must have befallen it during the early settlement of the earth, but which had come to achieve so high a degree of reverence among the masses, after a comparative rest and fixidity had been reached, through the attainment of a more humane order of society—that no one any longer ventured so far as to suspect or question the genuineness of its popular representations. It came to be assumed

that these images were verily *fac similes* of their original prototypes. A Plato affirms that the Egyptian idols of his own day were no improvement on the representations of a thousand years earlier, and that those caricatures even had become so sacred in the eyes of the populace, as that no hesitation was felt to rank the monster Antonius among the statues of the gods, *provided* only that his niche was filled by a figure equally grotesque.

This is a striking proof of the fact, that even Reason can be made to accommodate itself to the most absurd notions, in spite of the advancement gained in taste and acumen, and that it can be brought to acquiesce in their deification to such a degree, when once enshrined in the garbs of antiquity and state pomp, that Philosophy even, may no longer attempt to assail them without the help of extraordinary revolutions which Providence must ever inaugurate and further.

Without such Providential interventions, Human Reason is impotent to spread popular enlightenment. Reason is only capable of illuminating the individual, and is, besides, of such a peculiar kind as to be forever in danger of being extinguished. A Socrates thoroughly discerned the superstition of his day and native city; yet discerning thoroughly, he nevertheless drank his bowl of hemlock. A Plato, too, saw it all; but, warned by the fate of his master, he resorted to the stratagem of teaching in ambiguous phrases with all the greater diligence, and sacrificed lustily with the commonalty. Says Count d'Alembert: "Philosophy never dared to attack popular superstition single-handed, but ever prudently awaits its favorable moment; and as often as it prematurely makes an onset, the attempt proves disastrous, or, at least, hazardous. Every dominant power is jealous and revengeful; and what may we imagine to be more jealous and revengeful than an order of superstition which is revered by the populace and supported by the State? The death of one Socrates proved wholly futile to check a reigning superstition. It required a host of martyrs; and such a galaxy of martyrs Philosophy is

slow to build. Let but a single note of danger be signaled aloud, and the army of theorizers proves itself as ignominiously cowardly to its *Esprits*, as its members had been previously confident in their cry. Even a Galileo, who may properly be called the 'Father of Natural Philosophy,' in that he before, and more than, others familiarly introduced Reason and Nature, was compelled to recant, to escape the wrath of the Holy Inquisition. Let men congratulate themselves accordingly on a better Providence, through which they are enabled to know the Supreme Being in a purer light, and likewise confess Him with a becoming courage."

It is self-evident that man cannot comprehend the *Nature* of the Infinite Being because of his finite constitution. If it goes without saying that man cannot grasp the constitutional *essence* of even the simplest creature, how were it conceivable to understand the Nature and Essence of Him so utterly unlike any created being?

Yet is man not wholly at sea in reference to the Deity, on this account, because of His attributes, which confront us on every side, as well as by virtue of his inherent soul-capacity of conceiving of all possible perfections. And although we are incapable of realizing the fulness of our imaginations, we are yet able to realize enough of their order to permit us to interpret the happy relation which Man sustains to the Supreme Being. We are, accordingly, warranted to contemplate, to a better perception of our own happiness, the glorious picture of God.

We are obliged to conceive of God as a Necessarily Self-Existent Being—like as a fountain survives from within itself. It is inconceivable that He ever should *not* have been; even as it is inconceivable that He should not be *everywhere*, or inconceivable that He should not have been in any age or in any place. He is Infinite in Duration and in Being—from Everlasting to Everlasting, and from Infinity to Infinity.

Yet is God not Duration or Space; Time and Space are through and by virtue of Him; nor were Eternity and Infinity

conceivable apart from Him; these were Zeros without Him. He had been the Omnipresent God during primeval Eternity, when, apart from Himself, all had been Zero, and an eternal night still covered the deep, whence all worlds emerged subsequently, through the efficiency of His word; He had been as He is now. Throughout all the depths of Space, along the most remote shores of Creation, in every atom of boundless domains, He is, and exists without Extension and without Divisibility everywhere and always in His Infinitude. He is ever in His Entirety All-seeing, All-hearing, All-wise, All-efficient.

But God is not the *Soul of the Universe*; else were He passive and active, at the same time, and its parts were likewise parts of Himself, whilst He were also subject to all the changes of the World-System. God is no more the Soul of the Universe than the human soul is the soul of all things, which it experiences outside of itself. God is Omnipresent in the Totality of His Infinitude, and not merely by virtue of His Efficiency; but in the Totality of His Being—since no efficiency is imaginable without a presence also, of some sort. God is without Form; else were His Nature also circumscribed; and, were it impossible for Him to be everywhere at hand, then were His presence nowhere necessary, either.

God's Being is of a *most incomplex order*; ever perfectly consistent with Himself, as well as unchangeably the same through all Eternities; a Simultaneous All—without increase and without decrease—since He is a Self-Existent Being. On this account, also, is it unreasonable to conceive of a plurality of Gods. Among several Infinite Beings, separate and independent of one another, no *One* Infinite Being could be imagined. The conception of a Self-Existent Supreme Being, at once precludes all thoughts of severalty, whilst the Unity in the Godhead is confirmed, too, by the Uniformity and Harmony in Creation's Realm.

Eternity and Infinity were still possible, however, were such a Being an *Unconscious* Essence, or even if the Universe, or its constituent matter, itself were such a Necessarily Existent

Being. But an Essence, without Intelligence and Free Will, could in no sense challenge man's reverence, notwithstanding its Infinity; no more than Eternal and Endless Space could. It were to him nothing nobler than an Eternal Zero. Only by virtue of this Infinite and Omnipresent Being, existing as a SPIRIT, Living, Conscious, Free and Independent of the Universe, is it possible for God to confront us, as God and Creator, and Man's Creator. Only then is He the Lord and God of the Universe, as well as Man's own Lord and God—the most solemn, edifying, consoling thought man can possibly cherish—the canon of all his conduct, and the foundation to his peace and happiness.

It must again be confessed, that man is incompetent to fathom the inner Nature of a Spirit. Yet is he on this account no worse off, than he stands to Matter also, the *essence* of which he can as little comprehend. By the term MATTER we conceive an Object which is conditioned by the characteristics of Extension, Impenetrability, and such like accidents, which distinguish corporeity. And since it were confessedly absurd to associate such prerogatives as Thought, Free Will, Intelligence and Judgment with the corporeal Bodies, it follows that the Source whence these emanate must, necessarily, be of the Spiritual order, because of their correlative manifestations. For wherever Reason and Will betray themselves as results, or Effects, we may logically postulate also Reason and Will in the source or Cause.

From precisely such Premises Man pronounces himself to be an intelligent and moral being; and on similar ground, too, he infers that his God must likewise possess an Intelligent and Moral Nature. On this ground, furthermore, may we safely conclude that no conceivable truth can authenticate itself more unmistakably to his Reason, unless every conceivable absurdity, that may be entertained concerning an Eternal Unconscious Substance, dare be accepted as rational and true.

From what has now been assumed, it follows that the Infinitely Perfect Spirit must exist entirely *independent* of Matter;

yea, that this Being must be essentially apart from the entire Realm of matter. Nor is it at all required, again, that man should understand the *Nature* of Matter, and its Accidents, in order to reach such a conclusion. Are we unable to distinguish between Fire and Water, because their several *essences* are mysteries to us ? Surely, then, we are also sufficiently versed with the nature of Matter in general, to draw a safe line of distinction between *Matter* and *Spirit*. Whether he never so minutely reads the nature of Impenetrability, Extension or Divisibility, in the former, he is wholly unable to discern the capacity of Consciousness in it. Nor is any one justified to call all manner of Substances *material*, without indulging in a mere play of words.

True as it is, that man cannot form a conception of a Being that is divested of Extension, or Form, he is still not warranted to deny the possibility of the existence of an Incorporeal Being, whose entire nature lies wholly above and beyond the limits of this circumscribed sphere of present existence. And granted that such a conception were possible for him, that he were able to conceive of such a Conscious, Thinking Being, in what respect were He more intelligible and satisfactory, did He content man clothed in a Body ?

With all the sagaciousness of a Christian sage, Locke made bold to affirm the possibility and reasonableness, on the part of God in His Omnipotence to endow certain *species* of Matter with the Power of Thought. As a Christian, he believed the immortality of the Soul to be thereby more easily established. Nor can we deny his proposition. Yet he held it as an absurd impossibility, at the same time, to conceive of God, the Primary Source of Intelligence, as a *Material* Being. Locke merely laid down the proposition, that God were able to endow certain kinds of matter with the prerogative of thought—a created, material substance—with the capacity of thinking, in order to make prominent the narrow limit of man's present circumscribed sphere of knowledge. The point was well taken, since man is not competent to deny such a range of God's Omnipotence.

tence, whilst, apart from Revelation, he is, nevertheless obliged to question the fact, on the general basis of Reason and Understanding.

Bayle, on the other hand, alleged that the fact of such a philosopher as Locke confessing so much in behalf of the narrow compass of man's Reason, proved rather a striking evidence of the sad fallibility of Human Reason. And now, that which a Locke adduced as a proof of *Man's limited sphere of knowledge*, and a Bayle regarded as *a sign of its fallibility*, certain philosopherlings swiftly seize upon and proffer as testimony of their own great acumen; never so much as dreaming of lacking any of the profundity of the English sage, because of the fact that they are able to memorize his naked *dictum*, and quote it apart from its legitimate connection, or without any of its conditions attached.

But let it be accepted as possible for God's Omnipotence to invest indivisible atoms of matter with Consciousness. (Though in the connection in which the English philosopher states the proposition, it seems absurd according to his own words). And let it be supposed that such atoms were constituted the *habitat* of my own personal-consciousness; furthermore, How am I to regard such an endowment—conditioned as it must be—as yet a part of the Supreme Being, and also conceive of it as independent of an infinitely extended mass of Matter? Shall I regard it as an accident of Matter as such? In that case I am no longer permitted to hold to an Infinitely Conscious Being, but am forced to conceive of as many finite and independent conscious beings, as I can imagine to myself separately endowed particles of Matter. But that were to believe in an Infinitely Manifold Unity.

And should such Consciousness be considered as residing in but a single atom of an endless realm of Matter, all outside and beyond it were but dead stuff, whilst this simple atom, being the only conscious particle, were the sole Matrix of the Universe, and, consequently, independent of the mass of matter, in fact.

And in case such Consciousness is not to be conceived of as an accident of Matter in general, nor as resident in a single atom, then it would necessarily follow that this Consciousness were the result of accidental combinations. Then, too, Consciousness were the fruit of a combination of unconscious particles. But in what manner might one atom, then, communicate Motion and Thought to another? Or, in what conceivable manner could the totality of matter receive its quickening from the individual particles, so that single and incomplex Thought might result?

And, again, in what light were we to regard such a combination in the Supreme Being? Am I to accept it as fatalistic, as arbitrary, or as accidental? If as absolutely inevitable, Reason and Free Will are at an end; if as arbitrary, then the order of the Universe might like readily have resulted from a blind commingling of its individual parts. For whether we attribute the Creative Idea to a fatalistic combination of Matter, or to the accidental movement of unconscious Matter directly, it is all the same. And if, finally, such a combination is to be accepted as the result of Chance, we are placing the effect before the cause, by assuming in advance a Consciousness, which can only issue out of it.

So far we have had to do with conclusions drawn from Locke's propositions. But where do we stand, finally, if we accept of an infinitely extended realm of Matter, which is virtually independent of a corporeal Universe? Even though we ignore all the accidental characteristics of Matter, we are, to say the least, compelled to allot it Impenetrability—if the term is not to be an empty sound; *i. e.*, that two substances cannot fill the same space at the same time. If this were not so, the phenomenon of Motion could not be explained. But what were more absurd than to attempt to distinguish the Supreme Substance from the Universe, and at the same time to identify Him with the realm of Matter? In our endeavor to avoid such a contradiction, we must necessarily verge close on the borders of a most dangerous error, along which the denial of

God's Being lies ; namely, to teach the identity of God and the Universe, as if of one and the same Substance. The egoism and vanity which drive men to teach novelties are indeed no such uncommon faults, in the habits of philosophers, as that the zeal, with which certain modern sages declare in favor of so untenable a proposition, should render it suspicious, at sight. But what advantage accrues to Truth by shelving a term, which clearly expresses the sense, and foisting another in its room, which, *per se*, is not a whit plainer, and whose meaning it is not possible to trace to its finality, without verging, according to Bayle's position, on an actual denial of the Supreme Being ? Or, according to Locke, without being threatened with the danger, to say the least, of losing every correct conception of God, since every idea of Consciousness in Matter is so utterly foreign as to forbid our Reason to think of both in the same breath ? And surely it were impossible for any one to suspect such men as Locke and Bayle so far as to believe for a moment, that the former proved too timid, or the latter too careless, to halt and shrink back from the legitimate conclusions of their own premises.

The term "Spirit," furthermore, is by no means a purely *negative* word, which expresses nothing. The compiler of the *Dictionnaire Philosophique*, and the Jesuit, whom the Marquis d'Argens quotes in his "Ocellus," because of his sharp wit, indulges in much stale humor over this term. The *positive* side of the word "Spirit" expresses the fact, that a Spiritual Being is a Conscious and Free Being. The *immateriality* is but one of its secondary attributes, which is usually adduced, lest its chief characteristics might be ignored or disturbed. It is not to be denied, that certain church fathers made use of the term Matter, in connection with the Supreme Being ; but it is equally true that they wrote after the *Usus Loquendi* of their day, and the parlance of current philosophical schools. The terms "form and matter," meant what is now expressed by the word "substance," in modern metaphysics. They used those terms, as against all other accidental attributes. Yet, at the same time,

lid they deny, most pointedly, all and every thought of a synthesis of substance when discoursing concerning the Supreme Being. Their whole peculiarity lay, accordingly, in their terminology. But since what era, let us ask, has the learned class accepted the oft vaguely employed expressions of otherwise candid men, who well deserved to be held as philosophers, as canonical phrases in metaphysics? Truly, one is not seldom put in a "strait betwixt the two." If but a single, isolated word, accidentally be stumbled on, which may be wrested against Theism, at once Lactantius and Tertullian are proclaimed philosophical corypheii. But is Theism confirmed by some of the wisest, suddenly a Leibnitz, a Boylen, a Newton or Addison, and a Pascal are set down as superstitious pedants.

Say on!" exclaims Count d'Alembert, in imitation of Themistocles, when speaking of certain unanswerable criticisms in metaphysics. "But, pray, let us have argument and proof!" Verily, one were amply justified in uttering the same challenge, in response to fashionable, lean objections which many so-called philosophers never tire to advance against Theism, and advance repeatedly from sheer malice, though refuted a thousand times already. If objections against Theism are to be urged, let them be forged as heavy as possible. Religion is ever rendered the hardier in this way; they are as shadows are to a picture; they brighten the light, which may have been dimmed by the additions and phrases of man. Theism is only Theism, in so far as it embodies Truth. Theism cannot gain or lose by word-playing or chicanery.

But why should men want to cloud over a truth which proves the source and basis of all enlightened civilization? Even though we shall all be permitted to see our God, eye to eye, it will, nevertheless, prove unto our edification, in the meanwhile, endeavor to look upon the garments of His glorious perfection—"The Fair God," as the author of "Ben-Hur" would write.

That the Creator of the universe is a Living, Intelligent, and Free Being, is as evident as the fact is that Order and Design

pervade the economy of Nature, and as that man is possessed of the power of Thought and Will. And as a Finite being can possess a Finite understanding, we are warranted in predicating Infinite Wisdom of an Infinite Creator of the Universe ; else Infinity must carry a contradiction within its folds. In other words, Time were conceivable as possible, whilst Eternity were inconceivable.

The highest orders of mind can indeed not realize *the nature* of such Intelligence ; but just as little may the lowest order of intelligence conceive of God *without* such an Attribute. All creatures can only derive their powers of thought and knowledge from Him. From the crawling snail to the highest angel, who is able to survey the universe at a glance—every one possesses the measure of perception which is allotted to it by His Will. But who could have determined the fulness of His wisdom ? Man's knowledge is limited, because his order of existence is, likewise, of a circumscribed order, and his powers are curtailed, because his environments are fixed. He is able to know, accordingly, no more than his dull senses are capable of comprehending ; partially, imperfectly, and in the degrees after which he is brought into contact with surrounding objects. Whilst he is gazing upon one scene, another vanishes from him. One object strikes him as infinitely great and another appears to him as infinitely small. And of all things which he desires, we may say, that he but sees the surface and shell, the substance and essence ever remaining a profound secret withal. His Understanding, it is true, ever anticipates something within and beyond. His Imagination tempts him still further onward ; yet, the further he advances, the darker and more unsafe does his path become. The philosopher constructs his systems of thought and flatters himself to be a creator indeed, who is competent to construct worlds also ; but a single new species of worms even upsets his entire fabric !

On the other hand, the Creator's *manner of discernment and knowledge* differs wholly from men's thoughts and ways. Man would necessarily degrade God's Being, were he to conclude,

from his capacity of thinking, that a certain comparison must subsist between his mode of knowing, and that of God's. How immeasurably different is the life-spark in man from that of a worm! God must necessarily know all things in an instant, and with infallible accuracy. He is everywhere, and directly at hand. To God, all knowledge is an instantaneous thought—a glance. All Space is His pavilion, throughout whose vast domain He is present. Nor could He know anything, did He not also know all things at the same time.

Nor does God merely fully and instantly discern the actual and present; He also perceives the possible and all that is yet in the future, with like certitude. He is at all moments like near to all that He has created; and necessarily near through all eons of time, as the Creator, who has allotted to every creature of His hand its capacities, their measure of force and conditions; their manner of subsistence; through whose Omnipotent, Creating Will alone all things must perpetuate themselves, after their destined manner of activity. All creatures hold their existence and power, as and so long as He wills. He is simultaneously present to all created objects. And all creatures are likewise present to His infinite mind; all possible circumstances, coincidences and results—and throughout Eternity. It is here, where man finds the primary ground to his Theism—the foundation of his holiness and peace. Let him reverently linger there, that he may rightly lay to heart the perfections of God's nature.

God is Omnipresent. Every man walks under His all-seeing eye. No one can escape His ubiquitous vision. No night can hide him from Him. No creature is ever lost to the Creator's mind, whithersoever he may hie. His spirit, conduct and destiny are known and foreknown to Him, who is the Creator. During the primeval eons, when He contemplated the creation of the universe, man had already been present to His mind; his existence had been determined; the duration of his time had been fixed; the measure of his capacities had been proportioned; his environments had been ordered; his fortunes had been

weighed with His beneficent mind; his history had been foreseen—though all as yet unknown to himself.

Even men's thoughts are known to God. For without this Divine knowledge God's Omniscience in other directions were not an Omniscience, either to Himself or to mankind. Then, too, were his peace clean gone, since all good intentions, as well as his struggles to elevate himself morally, were in vain. For as it does not lie within man's power to render his motives transparent, the sincerity of his heart is his only consolation. God could then only judge man from appearances. The traitor and the hypocrite would have great advantage. Indeed, hypocrisy were then the highest art for man, since he might succeed, by an ordinary stock of glib sayings and certain cheap yet striking acts, in gaining at once the approbation of God and the admiration of his fellows, in spite of his concealed lusts. Is it possible to conceive of a Supreme Being, the Creator of the Universe of creatures, as devoid of a knowledge of motives and inclinations which stir the minds of His subjects? The weakest intellect is unable to bear such a conception of God. The most benighted worshipper, with the wildest conception of the Deity, who confidently appeals to Him through his prayers and sacrifices, is yet persuaded of God's knowledge of the sincerity of his motives. No! Not a single noble thought, not one secret sigh, which may not even leap from his heart to his lips or tongue, is ignored by God. Let the world judge of man's conduct as it may, his consolation is still that God witnesseth to the sincerity of his motives.

The nature of such Omniscience is again incomprehensible to man. He does not even comprehend the rationale of his own power of Thought, yet is he conscious of the fact that he is better known to God than he knows himself, nevertheless. Should God not understand the creatures of His own hand? May we conceive of God bringing forth creatures whose motives can remain unknown to Himself; whose acts He must first await, ere He is able to read their mind; and thus stand in danger of being mistaken as to their ultimate issues? We

are forced to the conclusion, accordingly, that God is able to discern with unerring certainty future results of all His moral beings, in all their possible conditions and with all their possible consequences. Yet may we not conclude that such Omniscience is in consequence of an order of "Cause-and-Effects," like to that which holds in the material universe, by virtue of which God can calculate upon the future results of premises which His moral beings establish. Were such an order to be assumed in the Moral Economy, all things were then as *predestinated*, as they are in the visible, mechanical sphere—save only that it were ordered after more hidden laws. But if there be any real Freedom in the Moral Order, as we have a right to assume, such a knowledge of knowledge must differ essentially from the mode of human discovery. Its nature is too mysterious for man's comprehension; it may be such to the highest angels. Indeed, right here may, perhaps, the division-line be drawn between Finite and Infinite Wisdom. But it were still more mysterious, should the Creator have formed creatures, and endowed them with the powers which He Himself were unable to interpret; that He should have called into being "*dædalian machines*," as Plato styles them, which, as soon as formed, would escape their Maker's control; creatures which were able to change the universe after their own capricious whims, and concerning which He could exercise no further influence, than never and forever to correct their follies and mistakes, as well as by His power and wisdom, to continue anew, after the best possible manner. God must then in vain have set before Himself a Divine ideal; all the Order and Harmony in Nature, amid its endless revolutions and changes, which man so greatly admires; the wisdom by which Good and Evil are held in equilibrium, and the balance which the former ever shows in the end—all this must then confront mankind as a far more inexplicable work of Chance.

Man's Moral Freedom remains withal what it is. As evident as it is, that all that God has certainly foreseen, cannot but surely come to pass; else that which is inevitable were likewise

not inevitable. Men who are familiar with the minds and natures of their friends may also anticipate, to a great degree, all that these are likely to do under certain circumstances; and in the measure in which they are able to anticipate such circumstances, in the greater degree can they also foreknow their conclusions. And whilst we do not hereby mean to explain the Divine Foreknowledge, yet they serve as good illustrations of its nature, we think.

God does not arrive at conclusions by means of syllogisms, or through pre-calculations. We only mean to teach, through such examples, that the liberty of human conduct is in no wise jeopardized by the fact of it being foreseen. The ground of its certitude lies in the actor; and its certainty would not be in the least degree altered by the circumstance of the want of its foreknowledge. There is then no absurdity or impossibility in such an order of foreknowledge; its incomprehensibleness results solely in consequence of the limitation of the human mind, as, indeed, the entire nature of the Infinite Being must transcend its capacity. But how presumptuous were it for man to adopt his limited Understanding as a rule by which to measure an Infinite Nature! His understanding, dull as his capacities are confessed to be, must nevertheless already strike the mollusk as an unlimited kind of omniscience, and his short-sighted conclusions could not but appear as an order of prophecy and omnipresence. In precisely the same light man's Understanding may, perhaps, be compared with the Wisdom of an angel. And what is man—or what is an angel, aside of the Infinite One? As a mollusk, indeed—only far more circumscribed, than it is in its shell.

The Infinite Being must likewise be Eternal, in His inclination towards Love for all Goodness. We cannot realize a God apart from Goodness. A Creator who is empty of Love for His creatures; an Infinite Being who knows the Highest Good under all circumstances, without desiring to consummate it; an Independent Being, and the Source of all Perfections, yet willing to bring about imperfections and evils—such a conception were

an absurdity, verily! 'All selfish and uncharitable motion; the malevolent cruelty of a brooding tyrant, who delights but to tread on the necks of his subjects; the hatred of commonplace beings, who turn livid over the least advantage of their foes; the rage of the greedy—all these sensations can only emanate from a conviction of personal unworthiness and weakness, and are manifest efforts at a removal of such humiliations and their causes. A persuasion of genuine and secure greatness precludes all occasions of anger. And vastly more impossible were it to conceive that the Almighty and Independent Being, the Primeval Source of all Perfections, and from whose Will all the efficiency of every capacity issues, to harbor any such feelings. In some such light man is compelled to conceive of the Supreme Being, if it is possible for him to cherish any direct perceptions of His Benevolent Greatness at all. And much more so, now, since He has revealed Himself as such. All man's surroundings, his sensations and feelings, even his life, savor of Benevolence.

If His inclination toward the Highest Good were not the fundamental motive in God, how many more terrible traces of malevolence or unbenignness should we not discern throughout the domain of the Almighty Creator? Yet do we discover, all through the realm of Nature, only the effects of Infinite Wisdom and Love, which overwhelms man's power of comprehension! The completeness and glory of its individual parts; its richness and beneficent harmony, all testify of the unchanging mind for the good on the side of its glorious Original. Surely all is manifestly ordered for the attainment of perfection, to the eye of His thoughtful creatures; and the higher and more extended the power of perception is developed, the more manifest also is His solicitude for the happiness of His creatures. There is not an instinct implanted, for the satisfaction of which there has not also provision been abundantly made; no capacity afforded, without an opportunity for its gratification at hand; no perception, which finds not a ready challenge too; no vocation in life, that has not its delight for its incumbent; no weak-

ness, without a corresponding shield as well ; no danger, without its warning signal ; no pain, without its soothing remedy ; whilst all the disorders which man experiences in the physical and moral spheres, instead of disturbing his conviction concerning the unchanging goodness of God, only confirm it the more.

Throughout all the realm of Creation no man can detect an *intentional* source of evil ; nowhere an arrangement of a preponderating evil design ; nowhere an organ or institution which is meant to be productive of more evil than of good ; but only for a designedly greater good ; or that aims, by an unavoidable condition, to an end which renders the perfection of the whole more overwhelming and universal. Even in man himself, and in the most depraved of men—let his passions be never so fierce—the benevolent image of his Creator, nevertheless, shimmers forth from his constituent nature in every case. In his entire moral constitution, there is not a single original motive which can be said to be antagonistic to the idea of universal perfection. Alongside of his selfishness, the love for his neighbors still exists, as well as a leaning to society, as an essential of his nature. Benevolence maintains its attraction even in the gloomiest soul ; and all malevolence, or delight on account of men's misery, in all instances presupposes an unnatural condition of an excited passion, or of a sorely wounded conscience. A Caligula still has his favorites, whom he overloads with presents, and that he seeks for such only among the most unworthy, proves that he feels most at home among such characters.

In this light man knows God, and on such a conception of his God's Omniscience and Goodness does he also base his trust and entire creed of Theism. However far human nature differs from the nature of the Incomprehensible Spirit, it is neither impertinent nor profane, should we compare the Perfections of a Being, so entirely beyond our own capacity of comprehension, with those of our own nature. It must be conceded that no other medium than that which is inherent within ourselves re-

mains by which we can conceive of the Nature of the Divine Being, save the constituents of our own nature. We must, furthermore, concede the fact, that what may be taken as an order of perfection in man, may still be regarded as an *imperfection* in the Divine Nature. But the basis of man's faith remains, nevertheless, sure and safe. He well knows that all human perfections must be circumscribed; that the human mind must increase its store; and that man is destined to judge of things present by means of general principles, experiences and analogies. Great as his perfection may seem, aside of still more limited creatures, it is nevertheless but an order of imperfection, resultant from his circumscribed constitution, which he may therefore not attribute to the Infinite Spirit without derogating from His Sublime Character.

But whenever God's Knowledge and Wisdom become the subjects of men's contemplation, there is no thought of limitation. On the contrary, the capacity of Thought and Will is of itself already an essential perfection, which in no wise fruits out of our human and circumscribed nature, but is an attribute which we are therefore bound to trace back to the Maker of our being. For it is inconceivable that an essential perfection should manifest itself in the Effect which did not also lie in the original Cause. Even a Hume acknowledges the force of such a proposition. He merely maintains that no other attributes dare be predicated than are sufficient to account for the full efficiency, resulting from the cause. Neither is anything more required for our complete peace. The Creator has endowed man with the power of Thought and Will; and such capacities must necessarily also reside in Himself; and on such a premise he is justified in predicating an Infinitude in the Godhead. It affords him the most satisfactory foundation to rest his knowledge on. What constitutes Infinite Wisdom or an Unlimited Free Will? Naught but Perfect Wisdom and Perfect Goodness. Nor can it be said that man's conception of such an order is purely fanciful. The original conceptions which man is capable of cherishing of Wisdom and Goodness in the nature of things are en-

tirely analogous to such as he draws from His handiwork. He notes that all things are ordered towards the perfecting and happiness of His sentient creatures. This constitutes his primary conception of Goodness. He notices, again, that all means are most happily directed towards this end. This constitutes his primary conception of Wisdom. Why, then, may he not confidently regard Wisdom and Goodness as Attributes of the Author? Or, why should He have manifested an order in Nature, so utterly different from the order which is Immanent in Himself? Why should He have endowed man with an order of Understanding, which were liable to lead him astray so far as to tempt him to form a wholly wrong conception of such attributes?

And with the same assurance with which we discern God's Wisdom and Goodness, may we also conclude of His Holiness and Justice. Here we have only to deal with different names—their essential qualities remaining the same. Holiness is again a certain unchanging inclination towards the Highest Good. When applied to the sentient creature, it is synonymous with Goodness; in relation to Infinite Wisdom, it becomes Justice—the peculiar, chief, moral perfection of the Infinite Being. Since God, in His Infinite Wisdom, discerns with never varying accuracy the relation of all things, every other attribute which in the remotest degree militated against such Wisdom, were at once imperfection and weakness. Such Justice constitutes the Great Law of Creation, since it is the Law of the Creator's Being Himself. All things partake of its Eternal Goodness; no selfishness, no arbitrary choice, and no passion is able to exempt a single creature from its virtue. And equally impossible were it for a miserable or unworthy favorite to waste its benefits. With feelings of serenest peace, likewise, may every one regard himself as a subject of this Law of Love; with this limitation only, that he can in no instance partake more largely thereof, than His wisdom, as manifested in the Order and Perfection of the Universe, warrants. And such a condition proves, in every case, the most beneficial for man. Nor is

There in any instance more copiously allotted him, than His Wisdom discerns in every one a desire to become like unto Himself. This proves also the most just and, at the same time, the most solemn condition for man. And He will finally judge man, in His unalterable Wisdom, according to the capacity granted to him of Himself. He were to contradict Himself, and compel men even to testify to a self-contradiction, had He been Gracious towards us, regardless of His wisdom; had man been securely living in opposition to such a great Law; and had He not, with all His immanent inclination towards the Highest Good, also necessarily manifested His zeal against evil in an equally striking manner.

In some such light, man is bound to conceive of God, or he is unable to conceive of a God at all. Apart from such a Wisdom in Goodness, the Godhead becomes an impossibility to Human Reason. Freely confessing that God's Being stands immeasurably above and beyond man's sublimest flights, it is but in virtue of the depth of All-Perfection in which he becomes entirely lost, that he learns the firmest ground of his peace. To gaze into such an Infinity, by virtue of man's perceptions, and to sink himself therein, is his life-task, and the surest proof of his own eternal constitution. The evidence, in spite of man's circumscribed capacities, is yet sure and reliable enough to challenge him to dedicate his life to His Holy Will, and to set his whole creed of Theism on. He is Infinitely Gracious; therefore may he love and trust Him. He is Gracious according to the measure of Infinite Wisdom; for this it is also that man fears and obeys Him. He is, besides, Omnipotent; His Will is Omnipotence. What can man ask that should prove more helpful to his personal holiness, or more comforting to his peace?

*NOTE.*—This essay is a free reproduction of a theologian of the last century—John Frederick, Wilhelm Jerusalem.

## V.

### EVOLUTION A FAILURE.

BY REV. SAMUEL Z. BEAM, D.D.

THOSE who hold to Naturalism, as supported by the theory of Evolution, and suppose that men were brought into existence through "a fortuitous concourse of atoms," or that the "fluid element of nature" has, from eternity, been "impregnated with germs of life," and that the accidental concurrence of certain physical conditions resulted in the formation of the human organization, usually deny the possibility of miracles. They use this process of reasoning to account for the existence of life, and especially human life, without the necessity of a God, or of an act of creation. They assume that matter is eternal, or self-existent, or that God, if there is a God, created matter, and subjected it to certain immutable and eternal laws, by which the "potencies of life," lodged in it from the beginning, were evolved, while God settled down to a state of majestic inactivity, leaving His creation to develop its innate possibilities into ten thousand accidental forms of life. Among these forms of life different men rose up from the earth at different places (*οἱ ἀνθρώποι*), and became the progenitors of the races of men now inhabiting the earth.

The miracle of the creation of man, and all other miracles, because they are supposed to be outside the range of human experience, they deny: and then for the miracle they substitute the process just named, imagining that by such theory the miracle is disposed of, and something more reasonable, and in accordance with the principle of law, put in its place.

But is it so? Is such a teleological process less miraculous, or more reasonable, than the creation of man by an omnipotent

and intelligent God? Is it in accordance with the laws of our experience, when we conjecture that men arose out of the "fluid element" of nature at different parts of the earth, merely by the fortuitous action of the molecules of matter? So far as our experience goes, this hypothesis has no more evidence to sustain it than that which supposes man to be a creation, produced by an intelligent divine power, by an immediate creative act. Such a creative act of God does not necessarily involve an instantaneous calling into existence, as the opponents of the old doctrine assume. On the contrary, God may have taken as long a time to complete His work as was consistent with His will.

Nor is the evolutionist theory of the origin of man more reasonable or conceivable than that taught in the first book of Moses, which simply and artlessly declares, that the Lord God made man out of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul.

Both hypotheses are incapable of proof from the stand-point of experience, for the fact is out of the range of experience. But the hypothesis of naturalism is simply monstrous, requiring a stupendous miracle to be performed by a blind, unreasoning force, in order to produce a living organism which is infinitely superior to the source of its own existence. The wonderful, complex organism called man, with all his powers of reason and will, is made to appear as a mere accident of matter; and this, too, to get rid of the miracle of an intelligent creation by a living, intelligent, personal God!

But the simple narration of Moses carries in itself a something that answers to the demands of our consciousness, and awakens a feeling of awe and admiration—yea, of adoration; for it shows us a miracle wrought by an intelligent, wise, holy, and omnipotent Being, before whom we instinctively bow in humble reverence, acknowledging with gratitude that it is in Him we live and move and have our being.

The doctrine of evolution is not itself a natural evolution. It is not a spontaneous generation of the human mind, and it

does not commend itself to the mind as something natural at all. On the contrary, it is revolting to the mind of men generally. It is one of the *sought out* inventions, intended for a purpose. And as such, it is itself a standing witness against its own truthfulness. In order to test this, let the theory be presented to an ordinarily intelligent mind, which has not previously been misled by a wrong course of training; and his inevitable decision will be, that it is absurd, contradictory to his reason, and insulting to common sense. It is indeed true that many good Christian men have fallen in with it, because it seems to them to account for some things which otherwise they cannot explain; yet it must be remembered that some of its chief advocates have used it as a means to overthrow the Bible, and the religion of the Bible, and to substitute a religion of science in its place; or else a bald secularism, which leaves us without God and without hope. But while it may seem to account for certain unexplainable things, as, for example, physical evil, which the Bible does not explain, it is yet a serious question whether it does not create more darkness than light, and obscure more truths than it explains. Even the Christian evolutionist, with all his adroitness and exegetical gymnastics, in attempts at making the Bible harmonize with evolution, is led into false interpretations of the Bible. Indeed, he cannot avoid this, when he allows his imagination to exercise itself on the evolution of species from a few primordial ancestors or types, from which all others are supposed to be developed. The plainest statements of the Bible are manipulated to fit in with the theory, since the theory has nothing in common either with science or revelation. Thus when it is said, "God made the beast of the field after his kind, and the cattle after their kind, and everything that creepeth upon the earth after his kind," and that "God created man in his own image," &c., the evolutionist undertakes to amend the statements of Moses by explaining: this *may mean* that God made *one* or *two* kinds, and then, in the course of inconceivably long periods of time, He evolved all other kinds, including

man, out of these. Under the law of *natural selection*, we are told, that the new varieties and new species are derived and formed from the very few original types. It is maintained, for instance, that men may select particular individuals from among plants and animals, and by means of a continued process of interbreeding, preserve certain peculiarities belonging to these individuals, and render them permanent, and thus artificially produce new varieties and races. And then, on the ground of this supposed possibility, it is assumed that nature may make similar selections, by means of another law, namely, that of the *struggle for existence*. In this struggle the strongest survive and the weakest perish, and the result is an improved stock of plants and animals. Although no convincing evidence has yet been found, it is assumed that such evidence *may be* found, and in view of this potentiality the theory is held as a "working hypothesis." According to this theory, when accidental variations occur in parents, if they are of any advantage, they are reproduced and become fixed in their descendants by the *law of heredity*. Then, again, by another assumed law, that of *co-ordination of parts or members*, by which a change in an organ of any plant or animal will, in due course of time, produce a corresponding change in all other organs, the character and habits of any animal or plant may pass through a metamorphosis, which in the end will make it a new creature, belonging to an altogether different species. Then, of course, another law follows as a necessary consequence—the law of "*adaptation to environment*"—which enables living beings to adjust themselves to their changed conditions, and so harmonize with their surroundings. Those which fail to accommodate themselves to any such changes perish, while those which do so adjust themselves survive. According to this theory, the constitution of nature, with all its forces, is governed by certain uniform and immutable laws, under the government of which, the whole machine moves along with persistent and unchangeable regularity. In the mind of the atheist, this order and regularity are simply the result of accident, and blind, unrea-

soning force, without any object or aim. To him there is no evidence of design, or plan, or purpose. Everything just happens. Were it otherwise, he would be compelled to acknowledge an intelligent personal Creator.

With the Christian evolutionist it is different. In his opinion God made everything in the beginning. The universe is like a great engine, endowed with life. The Creator took hold of the lever, set the machine agoing, and now lets it drive ahead, still holding on to the lever to be sure of its reaching the result which He had in view from the beginning. In carrying out this purpose, the demiurge (for that is about all He is), follows the order laid down for Him by the atheistic evolutionist. But yet, in some way, the Bible, which gives us a different idea, is made to square with this theory.

Now, while the writer of this paper does not pretend to be a scientist or philosopher, and is not well enough posted to attempt a refutation of this theory, he thinks he sees, and can point out, some things in it, which are inconsistent with common sense and contradictory to the word of God.

This theory claims to be pre-eminently scientific. Many of its advocates reject revelation and Christianity on the alleged ground, that they are unscientific, and indeed contradictory to science. But what is science? What, in any view of a theory, can we dignify with the epithet, "scientific?" According to its etymology, science is *knowledge* (from *scio*, *I know*). A scientific fact is a fact of knowledge. It is something that we *know*. But the whole theory of evolution is based upon hypothesis or supposition. On this foundation a great superstructure is erected which is to supersede Christianity. Christianity rests in a *person*, and our faith in it rests in *authority*. This religion and its authority must now give way for a scientific theory that rests on *suppositions*. Let us therefore examine a few strong points in the system of evolution. We may begin anywhere, with any of its hypotheses, and reach the same results.

It is indeed a fact that individuals among plants and animals

may be improved, and even new varieties formed by cultivation. But it is not a fact that they are permanent. On the contrary, according to the law of *reversion to type*, any such improved animals or plants, when left to themselves, invariably return to a state of nature. Again, it is not a fact that nature makes her selections, and changes types, except in a way of degeneration. No animals or plants are known to have improved except under cultivation by the hands of men. But on the contrary the invariable tendency is to develop downwards, or just in the reverse order ; and so, if there is an evolution at all, it is in a backward course. Hence the law of *natural selection* proves to be a figment of the scientific brain. And it is astonishing to see how often Mr. Darwin and the advocates of his theory, use the words "suppose," "may be." This "may be" so. That "*might have been*" the case. "If this is correct," then we "may suppose" that that will follow, etc.

Again, according to the *law of heredity*, "accidental variations of parental forms, if they are for their advantage, become fixed and intensified in their posterity ;" so that "the qualities of parents, both congenital and acquired, tend to reproduce themselves in their offspring." This is very true. But it is equally true if those accidental variations in the parents are for their disadvantage. According to this law, therefore, the evolution works backwards as well as forwards, and the race is just as likely to degenerate as to improve, and, in fact, the history of species seems to prove that the latter is the true course of evolution. So geology testifies.

The law of *co-ordination of parts*, or of organs, to circumstances, is only an expression of the invention of the evolutionist for the purpose of perfecting his theory.

This supposes, that for a certain purpose, some organ of an animal, say its claw, is enlarged to give it the advantage over others of its kind, so that it may be able the better to seize its prey in the struggle for existence. (This is the evolutionist's illustration). Then its offspring, having the enlarged claw also, will have corresponding changes in its other organs to

suit the enlarged claw. But where, in actual experience, has such a change occurred in the case of any animal?

A similar hypothesis makes it necessary for the offspring of a parent with an enlarged head (another illustration of the evolutionist), to modify many of their other organs to accommodate the additional weight of the head. Thus in the course of time a common ox might be developed into a buffalo. If the calf should accidentally have an unusually large head, the muscles of the neck would gradually accommodate themselves to the changed state of things, and grow correspondingly large. This, of course, would necessitate a larger growth of the shoulders and forelegs. But as the weight of the animal was removed in some measure to the front, leaving the hinder parts proportionably lighter, the hip and hind leg, having less weight to carry, would gradually grow less, and so adapt themselves to circumstances. If now this changed state of things becomes permanent, and if the hair of the neck and shoulder should grow longer, we should have a veritable buffalo. Whether the buffalo is of a higher species than the ox, the writer is not prepared to say.

In the same way it would be easy to evolve a man from a monkey or an ape; or any higher species from a lower. Thus we might go back in scientific time and, with Prof. Huxley, find in the remote past, in the unnumbered millions of age, at a point not definitely determined, a substance called proto-plasm, besides which there was nothing else in existence. At its first discovery it is simply dead matter, a mere formless jelly; but in the course of ages it begins to move. Its atoms form themselves into molecules, and its molecules following the example of their parents, the atoms, move and stir themselves into a ferment, and by some inherent energy, perhaps magnetism or electricity, or chemical force, elevate themselves into a living organism, and in consequence of this evolutionary process, we have what we may call a protozoan, a very humble animal indeed, but an animal that has *life*. This is the origin of all life. From this humble beginning have grown up, or rather

developed, in the course of countless myriads of ages, all the known forms of life, from the microscopic animalcule to the highest living organisms that inhabit water, earth or air. And in connection with this wonderful evolutionary process, and alongside of it, have grown all that is necessary for the support of living beings, and for the perpetuation of their existence. All living beings are evolved in the midst of environments, which would be sufficient to perpetuate their existence indefinitely, in fact, eternally, if the organisms could discover a method of adapting themselves perfectly to these environments. But, unfortunately, they have failed to correspond with their surroundings in the past (which failure must be *a sin against nature*), and, in consequence, death has reigned, not only from Adam to Moses, but from protozoan through all the ages till now.

All living beings are the same in kind, the only difference being in degree. This is especially the case in reference to mental endowment. The spider that weaves its web out of the products of its own body, or the worm that wraps itself in its cocoon, in which it lies during the chrysalis state, or the bird that builds its nest in the tree top, or the animal that burrows in the earth for its nest, each exhibits the same mental character. Of the same kind is the mind of the architect who builds the Cathedral or the palace, of the statesman who governs an empire, or of the wonderful scientist whose wisdom and genius have enabled him to discover this wonderful process of evolution. So that the high intellectual attainments of men are due to advancement, and are only of the same kind with those of the insect. The difference is only in quantity, and not in quality.

Such are a few of the discoveries of evolution to the minds of men who have never discovered that there is anything higher in existence than a refined form of matter. As regards spiritual or supernatural beings, such men profess to know nothing—they are *agnostics*. This seems an humble acknowledgment, but after all it is mere boast, since this pre-

tended ignorance is only a cover, which but poorly conceals a purpose to ignore what men cannot destroy.

Still we have *theistic* evolutionists. In some respects they believe in the same order of development, only that they have God *and* matter to begin with. With them God took matter in the first place, either as He found it at hand, or evolved it from the substance of His own being, and endowed it with life in a few simple first forms, and from these forms He caused a process of evolution to bring out, and perfect, all the diversified forms of created existence, as we now see them in the world. They see no reason why any number of species might not be evolved from a few simple forms, or why man should ~~not~~ just as well be developed from an anthropoid ape, as to <sup>be</sup> created *de novo*, by a special act of the Creator. They th~~ink~~ <sup>ink</sup> it is mere sentiment, in the minds of those who revolt agai~~nst~~ <sup>st</sup> the idea of such an origin for the human species, and t~~hat~~ <sup>hat</sup> there is nothing in reason, or in Scripture, that contradicts <sup>o</sup> militates against the theory.

That there is a principle of evolution apparent in all creat~~ed~~ <sup>ed</sup> things which are subject to our observation, no one can well ~~deny~~ <sup>deny</sup>. The doctrine of historical development is patent to eve~~ry~~ <sup>ry</sup> one who has studied history to any purpose; and there is ~~no~~ <sup>no</sup> reason why the same principle should not manifest itself in t~~he~~ <sup>he</sup> natural world. The words of Jesus illustrate this: "First t~~he~~ <sup>he</sup> blade, then the ear, then the full corn in the ear." But th~~is~~ <sup>is</sup> does not justify us in the conclusion that everything in nature, and in man, is necessarily carried out on the principle of evolution. It does not, for example, establish the extravagant and utterly unproved assertion, that any one kind of plant or animal has ever been transformed into some other kind, or that man has been developed from any lower order of being. The quadrumana, though seemingly allied to man by a remote physical likeness, are yet infinitely below him intellectually. In this last respect, many less pretentious animals are, in fact, much nearer to man than any of these. And besides, no scientist has ever yet produced a single authentic example of such

transformation, either in geological, or in historic times. As authority for this, we need only consult Sir J. W. Dawson, in the "Story of the Earth and Man," a geologist whose high attainments, and whose personal integrity, entitle his statements to the highest respect. Darwin, Huxley, Tindale, Virchow, and a host of other scientists, with all their learning, with all their searching, with all their experiments, have not been able to advance the theory, in this respect, beyond the stage of mere hypothesis, and all of them have been honest enough to acknowledge it. Among all the radical changes in animated nature, as abundantly discovered in the great geological periods of the past, in which whole races of animals became extinct, and new ones were born, not a single specimen has been found to justify the supposition, that any one species transgressed the limits of its own order, or was changed into another. After many years of unwearied searching, the most learned and profound scientists have had to confess that the "missing link" is hopelessly wanting.

It has been demonstrated, however, beyond the possibility of a doubt, that matter does not, and cannot, produce life. There is, therefore, up to the present time, nothing to show that the theory of "spontaneous generation" is founded on fact. All the evidence of experiment looks in the opposite direction. It has been further shown that by the laws of nature all orders are confined, by impassable barriers, to their own spheres. The mineral never rises into the vegetable or animal kingdom by its own motion. Every thing in nature develops on its own lines, and in its own sphere, and, so far, evolution rests on a solid foundation. Development goes on parallel lines, but never crosses the lines. Here, we think, is the fundamental fallacy of evolution. It is not content with the onward movement in nature, but must needs make things move also in cross lines, which is contrary to all the facts. In cases where men have introduced cross-breeding, sterility in the product has warned them of their transgression of a law of nature. Even hybridized fruit is not an exception to this. Fruit, indeed, is made

more palatable and beautiful in this way; but trees and vines, after having passed through this process, are known to be more sickly, and to die sooner, than those that grow up in their natural condition.

In the animal organization we find no development. The first animals of a species are perfect specimens of their kind, and any change that takes place in them is in the opposite direction. The evolution goes on in the increase of numbers and in the generation, birth, growth and decay of individuals. All the improvement in animals, birds or vegetables, that we know of, is produced by the cultivation of the hands of men. And actual experiments have proved that such improved organisms will invariably revert to their original natural condition, when left to themselves for a few generations. The fine palatable berries of our gardens, will, in a few years, run to waste, and grow small and sour. The luscious apples, peaches and pears, and, in fact, all our cultivated fruits, when left to themselves, will in like manner fall back to their original condition. It is by cultivation that they have reached that state of perfection which affords so much comfort and pleasure to us.

The same is true with our domesticated animals. It is their intimacy with man that makes them superior to their species or genera. If they are left to return to their wild state again, it would not be long till they would degenerate to the condition of their species. The same holds equally true of birds. Hence we may say, without fear of successful contradiction, that in no instance has insect, bird or beast, been known to transgress the limits of their own species, or to rise above the level of its kind. Certain caterpillars, indeed, seem to be exceptions, since from the crawling, unsightly and repulsive worm they metamorphose themselves into beautiful butterflies, and gayly flit about in the summer sun, clad in the most gorgeous splendor. Here appears to be a development from a lower to a higher species, but it is by a revolution rather than by an evolution. The butterfly is only the fully developed insect, of which the caterpillar is the first form. The caterpillar is parent to the butterfly, and the

butterfly in turn is parent to the caterpillar, and so the evolution goes on in a circle. And after an evolution of a hundred or a million years, you still have the caterpillar and the butterfly, without change in habit, characteristics, color, disposition or form of organization.

Again, in the same way you have a round of evolution in the plant. The plant produces a seed, and the seed produces a plant. And so it goes on, in an endless series of revolutions, each kind developing along its own lines, and no one ever transgressing them, or getting over on to the territory of the other species.

If all this is true—and it has never yet been satisfactorily refuted—it follows that man is not a developed and improved ape. The fact is, physically, he is inferior to many of the lower animals; and, in this respect, the ourang or chimpanzee might feel himself insulted by the supposition that a man was his superior. According to the usual theory of evolution, man's physical organization ought to be superior to that of any animal. But he is weaker than they, and in the struggle for existence, he would soon perish if he were dependent on his bodily strength or agility. Happily, however, he is endowed with mental powers which enable him to invent means for his support and protection, and which at the same time bring under his control, and into his service, animals that are physically much stronger than he. Nay, he harnesses the lightning, and utilizes the expansive power of steam, and makes these most powerful elements of nature assist him in working his pleasure. But the most sagacious of animals have failed to manifest any such genuine reasoning powers. And besides, there is a tendency in man himself to degenerate. Yet, in the lowest state of barbarism, he is never known to fall into a mere state of brutality. However bad he may have become, and however degraded, there is still the evidence of the reasoning faculty, and of a moral nature, which are never seen in the most highly developed animals, and which separate him from them by an eternally impassable gulf.

Yet in the history of mankind there has been a genuine evolution, an expanding of the mind, and an elevation of the spiritual nature, wherever the true religion has been made known. In man a sense of moral obligation is never absent, in the highest developed animal it is never present. Religion is common to all races and tribes of men without exception, and aside from mental superiority and moral sense, man is everywhere distinguished from the animal by the principle of religion. No one can deny that the human mind has developed and expanded from age to age. But it is to be remembered that every new age has enjoyed the advantages of the discoveries of all preceding ages; so that much of our most useful knowledge is founded on, and comes from, antecedent knowledge. We know more than our ancestors, only because there is more to be known; and our present state of advancement is due to the labors and discoveries of our fathers. As the child grows and develops physically and mentally, by contact with others, and by using the means of growth—so we may say of mankind. It has grown. But the mind, different from the body, seems to have no known limit. The body grows to maturity and dies, but often, when the body is in the latest stages of physical weakness, and incapable of action, the mind is clear, vigorous and advancing. So while physically man is like the animals around him, yet intellectually he has no affinity with them. The mind goes on advancing, every new generation taking up the truth where the last one left it, and going on to higher knowledge, and adding new discoveries for the benefit of subsequent generations. But only in a mental aspect have we advanced. Morally we are no better than our fathers. Aside from the morality taught in holy Scripture, especially in the New Testament, none of our modern philosophers have advanced beyond those of the early days. Indeed, we may say that Cicero and Aristotle are far superior to many of our moralists of to-day. And the same holds true in religion. All the religions of the world, excepting that of Christ, have degenerated. The farther we go back into antiquity, the

purser do we find religion to have been, and the nearer do we trace the doctrine of Monotheism, and that of a creation by an intelligent God. The monuments, the hieroglyphics, the sculptures and the engravings of pre-historic peoples, all evince the religious character of the nations; even the "Cave men," or the palæolithic men of the pre-glacial period, are known to have been worshipers, by the evidences of sacrifices found with their bones. So that the idea of religion is not an invention of modern times, but is found to be coeval with the first human inhabitants of the earth. And along with this undisputed fact, the earliest traditions handed down from different sources, unite in expressing a belief in a supreme Being, who *created* all things, and made man His favorite among all the inhabitants of the earth. These traditions doubtless owe their origin to the account given in Genesis, or to the sources from which it is derived. But they all come from a venerable antiquity; all show that religion was purer and better at its beginning than afterwards; and they go far to establish the truth that religion is as old as mankind, and that the belief in a supreme, intelligent Creator, is coeval with the first men.

In addition to these facts, it is conceded that antiquity furnishes minds equal to any of modern date. Not to mention the great names of the Bible, we name Confucius, Zoroaster, Buddha, Solon, the Philosophers of Greece, Cicero and the wise men of Rome: so that the great boast, concerning the superior advancement of the human mind, in our day, rests only on the fact that we possess the accumulated knowledge of previous ages, gathered by those very men, than whom we imagine ourselves better. And the people a thousand years in the future, will know as much more than we, as will have been added to the stock of human knowledge, by the labors of men in the intervening ages.

The sum of what has now been said furnishes little support for the theory of evolution, in a so-called scientific sense, so far as the development of mankind is concerned. But it does appear to be in full accord with the Bible account of creation,

and its primeval history of man. There (i.e., in the Bible) man's creation appears different from that of any other creature. In the case of animals, God caused the earth and the waters to bring forth; but He made man of the dust of the ground, apparently with His own hand, and then breathed into him the breath of life. Man's body was made out of the ground, and is therefore allied to nature as a physical organization. But his higher nature comes immediately from God, as an inbreathing of the divine life. *Herein* rests his claim to superiority over all other orders of creation, and not in any supposed process of evolution. Evolution as advocated, even by some Christian scientists, while it assumes to account for a good many otherwise unexplainable mysteries, really fails to account satisfactorily for anything. It is unphilosophical, unscientific, and therefore unreliable; and however adroitly Christian philosophers may attempt to doctor it up, so as to square with a misinterpreted, and misapplied revelation, it cannot reasonably expect to be accepted unless it shows better evidence of soundness than it has yet done. All its arguments are based on an arbitrary arrangement of facts for the purpose of supporting certain hypotheses, which have no proof outside the fertile brain of the evolutionist. No scientific fact, and no experience, has yet been exhibited in its favor. In the long chain that connects the present man with ascidians of Geologic antiquity, and the ascidians with the original insect of the evolutionary series, and with the star-dust, etc., etc., of still more ancient ages, many links are wanting ("missing links"), only one of which Mr. Darwin has kindly undertaken to supply. A chain with so many "missing links" must fall to pieces by its own gravity.

Evolutionists deny the fact of creation on the alleged ground that it is "unthinkable," and the existence of God, because He is "unknowable." True, they repel this allegation; but their idea of God is practical atheism, and this is what we mean by the charge. They tell us that we do not, and cannot, understand all the details connected with so grand a work as that of creation, and that an infinite and almighty Being cannot be

known by us in perfection, all which is very true, as the Bible itself declares. But besides, they think that an act of creation must be a miracle, which they define as a contravention of natural law, and therefore an impossibility. But who does not see, that all the objections thus manufactured against creation by an intelligent Spiritual Being, of almighty power, tell with equal, and even greater, force against the theory of evolution? Suppose the origin of life, on the theory of evolution, to depend on our understanding of the process, and what would become of the theory? But even admit that all things came by a process of evolution, independently of a Creator, then you have a stupendous miracle, wrought without a worker, and on material that is self-existent, out of which beings superior to their origin have accidentally risen!

It is sufficient here to ask which is the more reasonable theory,—that which accounts for the origin of all things, by the act of an all-wise and almighty Creator, or that which has an equally great work to account for, without an intelligent cause?

The theistic and Christian evolutionist, however, has a God. But even he finds himself at his wit's end, when he attempts to explain away the meaning of revelation, to make it fit in with his theory. He admits a creation, of course; but it must be conceived according to his theory, or it is absurd.

There is nothing in the old creation theory, as held by intelligent men, and especially as now held, that makes it contrary to law or subversive of reason. The creation of man, for instance, is not necessarily instantaneous, as evolutionists say it must be, on any other theory than that of development from an animal. It may be progressive, and is in perfect accord with law, as a right interpretation of the Biblical account indicates. Indeed, few, if any, scientific theologians at this day, think of a creation without a reign of law. But neither can they think of law as anything but the expression of a creative and intelligent will. And the theory upon which the true idea of creation is based “avoids the absurdity of an eternal pro-

gression from the less to the more complex." And while it makes the spiritual nature of man an emanation or inspiration from God, the old theology, at least from the churchly standpoint, regards mankind as an organism; and the transmission of a sinful nature is just as conceivable without the imputation theory, or the federal headship, by natural descent, as it can be supposed to be, by the law of heredity of the evolution theory.

As to the theory of moral evil, there is no explanation, only that it has its origin in the abuse of the freedom which necessarily belongs to intelligent moral beings. And hence it is a wilful and voluntary aberration of a personal being from its personal Lord and Master. This mystery, so far as we know, evolution makes no attempt to explain. But the origin of physical evil, it professes to explain, on the principle that the world is yet in an imperfect state,—that the process of evolution is not yet complete, and until it reaches the state of completion, physical evil will continue. In this explanation there is no reference to sin. And in making it, the evolutionist assumes that the old theory of creation requires God to have purposely made a world imperfect, where pain and death might reign, for the discipline of men. But here there seems to be conceived a distinction without a difference. To say that God created the world imperfect, and to say that He created by a gradual process, which involved imperfection, seems to convey about the same sense. Certainly creation was an act of God's free will in either case (unless He is a mere blind omnipotent force, which is practical atheism); and so the explanation of physical evil is left where it was before. Hence it is difficult to see where anything is gained by substituting, for the old and tried Scripture doctrine of creation, that of evolution, which seems to "darken counsel by words without knowledge."

We are satisfied, for the present, with that old statement made long before science had a being in the world, "All things were made by Him (the Word) and without Him was not any

thing made that was made. In Him was life and the life was the light of men." (John 1: 3, 4). "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, etc., . . . and in him all things consist" (Col. 1: 15-18).

It is in the Bible, after all, that we are to find the saving knowledge of God. Our light must come from His word, as revealed in Jesus Christ and published in the Gospel. Our faith is challenged, and the fact that men do not believe, or require some tangible visible evidence, is no reason why the Bible is not true. Those who have no capacity for faith in God's *ipse dixit*, or rather, who shut their eyes to the truth, will not be led to faith by any demonstration that science can afford. This, experience plainly shows. The writer is no enemy of nature or science. He sees no antagonism between nature and revelation, on the one hand, nor between science and religion, on the other. On the contrary he believes that God's creation and God's revelation are in perfect harmony; and, as shown in a former article of this REVIEW, science really vindicates religion when science is true to itself, and revelation is rightly understood. The antagonism is only between unbelieving men and the truth. In the Gospel is revealed a righteousness of God, from faith to faith; as it is written,—“But the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath manifested it to them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed

beasts, and creeping things. Wherefore, etc., . . . for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever" (Rom. 1: 17-27, Rev. Version).

The science therefore that attempts to array the glorious works of nature against revelation, and to bring God's word and works into conflict, only shows, thereby, that it is not genuinely in sympathy with either, and in the end will find itself condemned by their united testimony. For only when we discover the harmony that actually exists between them, can we rejoice in the apprehension of the truth.

## VI.

### THE USE OF *Kύριος* IN THE NEW TESTAMENT.

BY REV. CHARLES C. STARBUCK.

It is an interesting question when *Kύριος* in the New Testament signifies Christ and when it signifies God. In most cases this is plain, but there are doubtful cases, to which it is worth while to devote some attention, that we may discover the principle which regulates the use of the word. My present remarks are only tentative, however.

*KΥΡΙΟΣ*, in its wide range of application, from a simple term of courtesy up to a designation of the Most High, is better expressed by the German *Herr*, which has just the same range of meaning, than by the English Lord, which applies only to its higher uses, or Sir, which applies only to its lower. Its use as Sir is doubtless only a toning down of its use as Lord. In this, *Herr* has borne it company, while Lord has not.

Of course, *κύριος*, as applied to kings, needs no comment: "Lord, have patience with me, and I will pay thee all" nor as applied to masters: "The Lord of that servant will come in a day when he looketh not for him." "What shall I do? for my Lord taketh away from me the stewardship." "Domini, reddite servis vestris quod justum et æquum est."

Nor is there any difficulty in the application of the term to Paul and Silas by the Philippian jailor. "*Kύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ.*" Here it is simply a term of high honor, tinged with religious awe. The same is true, in a still greater degree, of John's reply to the question of the angel. *Κύριε, σὺ οἶδας.*

But in its application to Christ it is sometimes difficult to know just how it is used, whether as denoting simply courteous deference, submissive respect, religious reverence, or actual worship. As the word itself is compatible with all these, it is only the feeling of the speaker towards the person addressed that determines which is meant. And just so far as the feeling of the speaker is uncertain, it is uncertain at what point on the scale of reverence *Κύριος* stops. In like manner, as the degree in which the personality of Christ is blended with the Godhead by his disciples, varies according to the person and the occasion, it is sometimes difficult to tell whether *Κύριος* is used of Christ or of the Father.

As low a place in the scale, among the passages in which Christ is personally addressed, as any, is John 4:11. "*Κύριε*, thou hast nothing to draw with, and the well is deep." Yet, even here, it might be argued that a touch of religious reverence is implied. The woman does not use the term at the beginning of the interview, when she somewhat disdainfully reminds the Saviour of the distance between a Jew and a Samaritan. She first uses *Κύριε* when Jesus had intimated His power to bestow a spiritual benefit.

But my friend Professor Briggs gives me his judgment that here she used the Syriac term *Mori*, merely equivalent to *Sir*, and I accept his judgment as conclusive.

In John 4:15, "*Κύριε*, Give me this water," the term ranges somewhat higher on the scale of honor, and in 4:19 still higher.

Where Christ is addressed as *Κύριε* by Jews who are not expressly named as disciples, as in Luke 13:23: "*Κύριε*, are there few that be saved?" the tone and nature of the question probably implies that it is either used by permanent disciples, or by those who, for the time being, take the position of disciples, and address Him as such.

The disciples address Him as *διδάσκαλε*, Teacher and *Κύριε*, Lord. The former term is applied to Him about forty-two times; the latter, about one hundred and fifteen

times; six times in Luke *ἐπιστάτα* is used in place of *Κύριε*. All these terms, however, are probably the equivalents of the same Syriac or Hebrew originals, Rab, Rabbi, Rabban or Rabbon, or Rabboni. This is rendered almost certain by the fact that John renders Rabboni by *διδάσκαλε*, even when used by Mary Magdalene as the highest expression of veneration towards the Risen One. And while, at the Transfiguration, in Matthew, Peter says to Jesus: "*Κύριε*, it is good to be here," in Mark, whose account proceeds more immediately from Peter himself, we have the original compellative "Rabbi, it is good for us to be here." *Rabbi* occurs fifteen times in the Gospels, mostly as applied to Christ, and is doubtless simply the exacter term for which the Greek *κύριος* is commonly substituted.

Besides that the outward form of Christ's relations to His disciples was the same as that of the relations of other Jewish teachers to their disciples, and that therefore they would naturally address Him in the same way, whatever growing sense of a higher relation there might be behind Rabbi and Rabboni, "My Great One" and "My Very Great One," were, as we say, in themselves simply terms of deep honor, which, abstractly considered, might as well have been applied to kings and governors as to teachers. If they were appropriated exclusively by the latter, it was only because in the time of Christ a Teacher of the Law was regarded by the Jews as by far the greatest of all men. As, in the days of the greatest splendor of the Roman Catholic priesthood, a king or a duke might have a more immediate power over body or estate, but was regarded by the people as a very slight and insignificant thing compared with a bishop or a pope, so the Jew might render a compulsory obedience to Herod or Pilate, but all the homage of his heart and inner obedience of his acts was reserved for his spiritual guide. As the maxim of public law once ran concerning cardinals: "*Reges non sunt, sed regibus equiparantur*," so it was said concerning Rabbis, as quoted by Geikie, that the table of the Rabbi was nobler than that of kings, and his crown more

glorious than theirs. And our Lord Himself, to Pilate, declares Truth, the instrument of the teacher, and not force, the instrument of the ruler, to be the sceptre of his kingdom. *Κύριος* then, even as the translation of Rabbi, and not of Adon, may, with full propriety, be, in its turn, translated Lord.

Did the disciples, after the resurrection, address Christ as Adon, or Maran, instead of Rabboni? In the impassioned exclamation of highest worship: "My Lord and my God," it hardly seems possible that Thomas can have said: "My Rabbi and my God." Surely here the king must, in his mind, have now parted company with the last vestage of the Scribe. And we know from Paul, in his Maran Atha, "The Lord cometh," that with Him Kingship characterized the idea of the Redeemer, while the temporary form of the Rabbi had dropped off altogether.

Christ Himself, in such a passage as, "The Son of man is lord even of the Sabbath," must, of course, have used Maran, or some Syriac term equivalent to Adon. And in all His parables in which He refers to Himself as the Lord of servants, or subjects, He must also have used the same equivalent of Adon, while in His description of the Last Judgment He calls Himself King. And His consciousness of supreme dignity and rule, unassociated with the unworthiness of Rabbinism, gradually pushed aside, after the Ascension and the Day of Pentecost, the less adequate apprehensions and appellations previously current among His disciples. They do not any longer think of Him as Rabbi, but as Lord, in the sense of Heavenly King. "Jesus Christ is Lord of all," says Peter. This is the keynote of the Acts, Epistles and Apocalypse. Paul calls Him, "King of those that exercise kingship, and Lord of those that exercise lordship." And the Apocalypse similarly styles Him, "King of kings and Lord of lords." These epithets of exalted honor must rather have proceeded from Christ's way of describing Himself, than from the disciples' original way of addressing Him.

When does *Κύριος*, in the New Testament, mean Christ, and when the Father?

Of course, in all quotations from the Old Testament, or definite allusions to it, or phrases taken from it, *Κύριος* is simply the Septuagint equivalent of Jehovah, or rather of Adonai, the substitute enforced by superstitious reverence for the Tetragrammaton. Thus "angel of the Lord" is simply "Mal'ak Yahve." And when it is said: "That it might be fulfilled which was spoken by the Lord through the prophet," the Lord is Jehovah. And when Mary says: "Behold the handmaid of the Lord," she does not mean "Behold the handmaid of him who is about to incarnate himself in my womb," but "Behold the handmaid of him by whose providence he is to be born, and who will give unto him the throne of his father David." And when Zacharias addresses his infant son: "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his way," "The Lord" here, as throughout the first two chapters of St. Luke, which are so pervadingly Old Testament in tone, unquestionably means Jehovah. And if it is impossible, as, indeed, it is, to avoid interpreting it of the Messiah, it simply shows how irresistibly the whole doctrine of the Messiah requires the acknowledgement of Him as of the One in whom Jehovah abides in personal fullness.

Among the writers of the epistles, it is to be expected that *Κύριος* will be used more prevailingly as the immediate equivalent of Jehovah, in proportion as their tone of thought savors most strongly of the Old Testament. Let us try by this rule the epistle of the Nazarite James, the Lord's brother, that model of Old Testament sanctity, whose murder was thought by the unbelieving Jews themselves to have brought down destruction upon the city and the temple.

Chap. I: 1. He describes himself as "servant of God and the Lord Jesus Christ." Here *Κύριος* is specified by its concomitants.

I: 7. "For let not that man think that he shall receive anything *παρὰ τοῦ Κυρίου*." The general tone of the epistle would

lead us here to refer *Κύριος* to Jehovah, especially as the passage concerns an act of general providence.

I : 12. "The garland of life, which the Lord hath promised to them that love him." Here there is just as much reason to refer *Κύριος* immediately to Jehovah as in the former text, while at the same time it refers most indubitably to Christ's promises of reward to His faithful ones. I do not see, then, but that the idea of Jehovah and that of Christ, in this so-called Ebionitic epistle, are just as fully fused as in any other. Indeed, as Dorner observes, James and First Peter are as thoroughly founded on the person of Christ, in a sense inadmissible by real Ebionism, as the writings of Paul and John. Their doctrine is less developed, but has the same elements. Paul's "false brethren unawares brought in," were the true Ebionites. They sometimes embarrassed and swayed Peter and James, but these were not of them, the *North American Review* to the contrary notwithstanding.

II : 1. Being Christologically specified, needs no remark.

IV : 10. "Humble yourselves in the sight of the Lord, and he will lift you up." *Κύριος* here appears to apply to Jehovah, that is, according to the tenor of our former remarks, to Jehovah less distinctly specified in thought as incarnate.

IV. 15. "If the Lord will, we shall live, and do this, or that." The same may be said of this.

V. 4. Here the qualifying "Sabaoth" holds the thought back on distinctly Old Testament ground.

V. 7. Here *παρουσία* just as distinctly specifies *ὁ Κύριος* as Christ, and also in verse 8.

V. 10. Here the mention of the prophets, and in verse 11 the mention of Job, again holds back the thought from any distinct reference to the Incarnation.

V. 14. Here the description of a distinctly ecclesiastical, and quasi-sacramental act, appears to imply that *τὸ ὄνομα τοῦ Κυρίου* is the name of Christ, by whose authority the presbyters of the church act. In verse 15, then, it is the same Christ in whose name he was anointed, that shall raise him up.

The view then, which we have derived from our examination of the New Testament use thus far, is this,—that *Κύριος*, as applied to Christ in the Gospels, in actual address, is usually the translation of some form of Rab; that as used respecting Him by the Evangelists, it is the translation of Adon, or its Syriac equivalent; that as used by Christ of himself, as Lord of the Sabbath, or Lord of His people, it likewise translates Adon; that as used in all those parts of the Canon, in the Gospels, Acts and Epistles (to say nothing, at present, of the Apocalypse) which have a distinctly Old Testament coloring, *Κύριος* means, as in the Greek Old Testament itself, Jehovah, and that as Jehovah signifies the Godhead specified in thought as the covenant God of Israel, so *Κύριος* in these parts of the New Testament either means God in this more general specification, or goes on to the full and final specification of the Incarnation. *Κύριος*, therefore, in these passages of Old Testament flavor, means always Jehovah, sometimes distinctly regarded as incarnate, and sometimes not distinctly regarded as incarnate. In the former case the idea of Christ comes forward, and that of Jehovah recedes. In the latter case the idea of Jehovah comes forward, and that of Christ recedes. But it does not sometimes mean Jehovah and sometimes Christ. In meaning one, it means both, because both are one, and the underlying reality guides the application unconsciously. In passing on this Jacob's ladder of the Son of man from heaven to earth, or from earth to heaven, there is no break of continuity.

This result appears to me to come legitimately from the examination of the more Ebionitically-colored parts of the New Testament. If it is sound, then the use of *Κύριος* in Paul and John, who occupy the most distinctively New Testament ground, is easily made out. The result of this examination of the language of those parts most impregnated with Old Testament diction is more distinctly Christological than I thought it would be when I began upon it. But if Zacharias, and if James, those two models of Old Testament piety, use language

which irresistibly identifies Jehovah and the Messiah, we think it may be said *Hierosolyma*\* *locuta est: Causa finita est.* Ebionitism must be regarded as a degeneracy and lapse from a position differing in nothing essentially from the position of Nicæa, which took the basis of its creed from a Palestinian Church.

\* As Tacitus uses Hierosolymam, I have felt at liberty to use Hierosolyma as the nominative singular.

## VII.

### OUR TRUSTS.

BY REV. A. A. PFANSTIEHL.

IN Luke 19: 12–27, our Saviour is reported as speaking the Parable of the Talents, trusts left to servants concerning which was said, “*Occupy till I come.*” In this parable certain truths are taught us in regard to trusts left by the Lord to us to occupy until He comes again. Our Master has now gone. How long He will delay His coming again He has not definitely revealed; but what He will expect of us at His coming, and what He desires us to do whilst He is tarrying is taught us in this parable, viz.: to use and develop the talents He has left us.

I.—In the first place look at the thought of occupancy of trusts left us in the Providence of God, in its relation to us as *individuals*. In this connection we suggest

1. *That all have some talents left them to occupy.* No person with sound mind has been placed upon this earth without having a mission and a commission, and God has certainly given each one talents for the full and blessed discharge of that mission. Because men’s missions differ so vastly, do their talents differ so widely one from the other. Our supreme duty in this life is to develop the talents we have, for

2. Our talents are not given to us for *absolute possession* but only as *trusts*. Here is an important fact. “And he called his ten servants and delivered them ten pounds, and said unto them”—what?—“*I give these to you?*” or “*Since I am about to leave you, I offer you these as a remembrance of me?*” No; but, “*occupy till I come;*” carrying with it the

idea of mere temporary use until He returns to receive them again with what the servants had gained with them.

Thus are God's gifts to men, *trusts*. Let us ask, what spirit does this idea of life's talents foster in man's heart? I answer: Loyalty under circumstances when it is noblest; even in the absence of the Master. True devotion, a spirit that prompts to service though the Master is not present. Unselfishness; for when one uses life's talents as trusts merely, he is not then always thinking of what he is doing as ministering to his own or his immediate friend's interests; and hence he becomes a large-hearted man, whose work centers not in the limited circle of his own wants and pleasures, but reaches out in enlarged service of a Master whose field encircles the habitable globe. Will any one, after reaching heaven, be satisfied by having used his talents for selfish ends? If, for example, a man to whom God has given gifts for making money, one whose disposition leads him to money-making pursuits, arrives in heaven, and he has used these talents only to increase his own luxuries, to live in a little better house than his neighbors, to have larger bank accounts than his friends, to leave large legacies to his family—mark, I said has used these talents *only* for these purposes—and has contributed to the spread of God's kingdom, and the uplifting and salvation of lost humanity only just enough to ease his conscience and maintain his respectability, think you that he can expect to hear the Lord say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord?" And so with a lawyer to whom God has given talents to persuade, and counsel, and influence men; and a physician to whom God has given talents to heal bodily infirmities; and a teacher of youth to whom God has given talents of intellectual abilities, or a minister of the Gospel—and indeed, in all departments of life. Can any expect to meet with God's commendation if these talents have been used for selfish purposes? The idea that broadens the soul, that lifts one up far above all sordid motives, that inspires to efforts that reach out and on for the salvation of

the world, is the one of our Lord, that our talents, whatever they be, are given to us only to be used in the service of the Saviour of the world.


3. Another thought in this connection. Our concern is not with the gift, the distribution, or the amount of talents, but simply with the manner in which we occupy them. This rules out all complaints, all murmurings as to what talents we have, and makes all excuses for indifference, idleness or discontent in the performance of life's duties without force and irrelevant. The poor often excuse themselves by saying: If I had the money of the rich, the Lord's treasury would not want for means; but as it is we can do nothing!" The rich frequently excuse themselves from doing the Lord's work on the plea of multiplied cares and worldly responsibilities by saying: "We have not the time nor the talents to go out in Christ's service," when the very fact that they are rich indicates that in the providence of God *that* was the very way they were meant to be useful, viz.: with their money. Providence in the distribution of talents both material and spiritual had in view a judicious use of them by all to whom they have been dispensed; and it is according to the *use* of them only that we will be judged at the last. Woe be to any one whom the Lord will find using his talents only for self, or the world, or leaving them unoccupied. Blessed, thrice blessed, will it be to him who can say at the Master's coming, "Lord, thy pound has gained ten pounds!"

II. Consider in the second place, occupying trusts as applied to us as a nation. God gives nations trusts as well as individuals. And nations are enriched or impoverished in direct proportion as these trusts are used or abused. What is the peculiar trust given to us as a nation? Is it not this, as has often been pointed out, *a spiritual Christianity and civil liberty*? No state formalism, no mere state policy characterizes our Christianity; or at the least, is forced upon our churches. Our religion is left wisely to every man's conscience, and the State has nothing to do with it except to protect it, and to make its services possible, because of its protection, to whomsoever will en-

gage in them. And these, a pure, spiritual Christianity and civil liberty, are, as has been said, "without controversy, the forces which in the past have contributed most to the elevation of the human race, and they must continue to be in the future the most efficient minister to its progress." These are peculiarly entrusted to our people for occupancy until the Lord comes. Are we guarding our trust?

Are we preserving a pure, spiritual Christianity? What answer the services in God's house? What answers the conduct of God's people in every day life? Is their religion a cloak they wear only on the Sabbath day for an hour's formal service in God's house, but put off when they enter the counting-room, the markets, the stores, the drawing-rooms and society circles? The eye of Christ is upon His professed followers, and when He comes He will demand of us how we have occupied this the most important trust that can ever be committed to any people.

Again, are we preserving and perpetuating civil liberty? Dr. Robert Hall in his famous sermon on the threatened invasion of England by France, of which discourse Pitt (?) is said to have remarked, that "they were the finest words spoken since the days of Demosthenes," said this: "The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly placed in the only aperture where it can be successfully repelled, in the Thermopylæ of the universe." These words may truthfully and appropriately be used of us as a nation in the position we occupy in the world for the preservation and perpetuation of a glorious civil liberty against inundations of destructive, lawless powers threatening us. By a high standard of morals, a development of true and worthy character of our citizens, by a stout maintenance of righteousness that exalteth a nation, are we standing like a solid wall to keep our nation truly free? Or by our national and individual sins, making us a reproach among the peoples of the earth, are we disclaiming any right to the worthy name of civil liberty? These are questions that come very loudly into



our churches especially, to whose members particularly as the salt of the earth, as the light of the world, they are of tremendous significance in this age of agitation and change. For if the church languishes, it has rightly been said, the State cannot be in health. There are enough church members in the United States who, if they were true to the high and holy trusts given to them by their Lord, can turn the scales in favor of all that is pure and true and righteous. And it is the doing of this that is required of them and expected of them as implied in the very gift of these trusts. There is great significance, therefore, in the forcible questions the late Dr. A. A. Hodge asked of an audience of Christians in Philadelphia shortly before he died. He asked: "Who is responsible for the unholy laws and customs of divorce which have been in late years growing rapidly like a constitutional cancer through all our social fabric? Who is responsible for the rapidly-increasing, almost universal desecration of our ancestral Sabbath? Who is responsible for the prevalent corruptions in trade which loosen the bond of faith and transform the halls of the honest trader into the gambler's den? Who is responsible for the new doctrines of secular education which hand over the very baptized children of the church to a monstrous propagandism of Naturalism and Atheism? Who is responsible for the new doctrine that the State is not the Creature of God, and owes Him no allegiance, thus making the Mediatorial Headship of Christ an unsubstantial shadow and His kingdom an unreal dream? Whence come these portentous upheavals of the ancient primitive rock upon which society has always rested? Whence comes this socialistic earthquake arraying capital and labor in irreconcilable conflict like oxygen and fire? Whence come these mad nihilistic, anarchical ravings, the wild presages of a universal deluge which will blot out at once the family, the school, the church, the home, all civilization and religion in one sea of ruin?"\* Do you say to me that this is the note of an alarmist? Supposing it is so, the alarm is well sounded,

\* "Popular Lectures on Theological Themes," p. 286.

and woe be to the Church of Christ if it is not heeded! For look at the strength of the church in our country in numbers. It is said by discreet statisticians that to get the number of adherents of Evangelical Christianity in our country the lowest multiple that must be used is three and a half. Taking, then, the churches to the amount of 112,744, with 83,854 ministers and 12,132,651 communicants you have the astonishingly large number of adherents of the Evangelical Churches in the United States of 42,464,278! \* This is saying nothing of the 7,000,000 of our citizens who are members of the Roman Catholic Church. What a strength is represented in these enormous figures! Is it not, when marshalled in courage and consecration, amply sufficient to turn the scales in favor of truth, and virtue, and good-will and moral safety? Is the church then not largely, if not mostly responsible for the condition of affairs referred to in the questions of Dr. Hodge? We have, 'tis true, a glorious government, but not so established in glory that it cannot fall on account of sin like Lucifer from heaven to hell; we have a remarkable people, but not so remarkable that unrighteousness cannot be our ruin; we are now, in name at least, a free and independent nation, but not so free that we can never become most abject and desolate slaves of vice and avarice and iniquity.

But these are not the only trusts our Lord has left us as a nation. Look at a few facts in regard to our position in the world and the future influence we will have. It is undisputed that the influence of the Anglo-Saxon race is to-day dominating the world, if not absolutely, then at all events very prominently. And it is frankly admitted by foreigners that America is soon to dominate, if it is not the case already, the Anglo-Saxon people. "America is to have the great preponderance of numbers and of wealth, and by the logic of events will follow the sceptre of controlling influence." † What does God mean by this? Or do you leave God out of the history and development of our country?

\* Dr. King in *Perils and Opportunities*, p. 269.

† "Our Country" by Rev. J. Strong, D.D. p. 166.

In connection with this think of our material resources. We only have the people,—or soon will have, if we keep on rearing as rapidly as we have done—but the money that command influence. Money is a mighty power for good, for evil in the world; and it is hardly a misnomer to say: *Almighty Dollar.*" Look at the area of the United States. Kinson gives the area of the United States, omitting Alaska, as 3,034,399 square miles. Carnegie in his remarkable book "*Triumphant Democracy*" (pp. 205–206) writes of our farms: "The farms of America comprise 7,628 square miles, an area nearly equal to one fourth Europe, and larger than four greatest European Countries together (Russia excepted), viz.: France, Germany, Austria and Hungary and Spain. The capital invested in agriculture would suffice to buy up the whole of Italy, with its olive groves and vineyards, its old historic cities, cathedrals and palaces, its king and aristocracy, its pope and cardinals, and other feudal appurtenances. Or, if the American farmers were to sell out, they could buy the entire peninsula of Spain, with all its traditions of medieval grandeur, and the flat lands which the Hollanders at vast cost have wrested from the sea and the quaint old towns they have built there. If he choose to put by his savings for three years, a Yankee farmer could purchase the fee-simple of pretty Switzerland as a summer resort, and not touch his capital at all, for each year's earnings exceed \$550,000,000. The cereal crop for 1880 was more than 2,500,000,000 of bushels. If piled in one mass they would make a pile of  $3\frac{1}{2}$  billions cubic feet \* \* \* \* \* If loaded on carts, it would require all the horses in Europe and a million more, (33,500,000) to remove it, though each horse drew a load of two tons. Were the entire crop of cereals loaded on a continuous train of cars, the train would reach one and a half times around a globe." With the production of the soil keeping up only an average standard of reasonably good agriculture, it has been asserted by excellent authority, we could support, where

we now support 50,000,000 people, one hundred million without increasing the area of a single farm or adding one to their number.\* Even in 1879 after feeding 50,000,000 people, our country furnished more than 283,000,000 bushels of grain for export (*Strong*). Our manufactories, too, are increasing daily. Our manufacturing interests are fast out-rivalling those of the entire world! We are to-day the richest nation on the globe. We exceed Great Britain in wealth \$276,000-000. "The 50,000,000 Americans of 1880," says Carnegie, "could have bought up the 140,000,000 of Russians, Austrians, and Spaniards; or, after purchasing wealthy France, would have enough pocket money to acquire Denmark, Norway, Switzerland and Greece." And again, "The Yankee Republican could even buy the home of his ancestors—the dear old home with all its exquisite beauty, historical associations, and glorious traditions, which challenge our love, and hold it captive,

‘The cloud-capp’d towers, the gorgeous palaces,  
The solemn temples,’

aye, every acre of Great Britain and Ireland could he buy and hold it as a pretty Isle of Wight to his great continent; and after doing this, he could turn round and pay off the entire national debt of that deeply indebted land, and yet not exhaust his fortune, the product of a single century." From 1860 to 1880 our wealth increased 170 per cent., and with the increase of manufactures and farms and mines since 1880 this per cent. is still enlarging. In all the history of the world the progress of the United States from 1870 to 1880 has never been paralleled.

And now, what gives this relevancy to the subject of the Christian trusts, is the fact that one fifth of the wealth of the United States is in the hands of church members, and the further fact, that as a people we are recognized and recognize ourselves as a Christian nation; and hence the Lord has a right to claim that not only the one fifth, but the whole of our wealth, be used as a

\* Ed. Atkinson quoted by Strong in "Our Country," p. 10.

trust, we occupying it for the spread of truth and righteousness in the world.

But take only the wealth that the church members possess. Estimating our national wealth at \$50,000,000,000, there are in the possession of church members \$10,000,000,000!! The annual increase of the wealth of church members after paying all expenses of living, luxuries, ornaments, gifts, contributions, etc., etc., is nearly—how much, listen—\$500,000,000!! What a trust! Now what proportion of this wealth is used for Home and Foreign Missions? One dollar for every 1586; or one-sixteenth part of one per cent. was used for the salvation of seven or eight hundred million of heathen! (Strong). What kind of occupancy is this? Can our Lord and Master, whom we profess and whom we have solemnly vowed to obey and serve, be pleased with such a showing? Millions upon millions of dollars are spent for pleasures, luxuries, selfish gratification of church members, and but one-sixteenth part of one per cent, is the proportion spent for the spread of God's kingdom! Oh! did church members but spend in the Lord's service fifty cents for every dollar that they spend on luxuries, or selfish gratification, to say nothing of comfort or necessity, it would not be long before abundant means would be in the Lord's treasury to send enough men and women out to evangelize the whole world before the century closes. It is stated that Edwin Booth, the famous actor, made \$300,000 during the season of 1886-7. In Kansas City and Omaha alone he made \$27,000 during that season!

The Booth-Barrett Company house in St. Louis in 1887 was estimated at \$11,000 for one evening! A prize-fighter not many years ago received \$12,000 for gaining but one victory over a combatant! And take away the Church members from the theatres, etc., and you make a great difference in the audiences. What ten churches in Omaha and Kansas City could, with even the most strenuous efforts, raise \$27,000 for the poor, the suffering, and especially for missions, in a few weeks? And how rejoiced the pastors in St. Louis would be

if in a month they could raise \$11,000 for the cause of Christ in an extra way !

Surely the influential position of the Church, its great possessions of wealth, its increased numbers, all mean something in the providence of God that vouchsafed them to us. Jesus cries out in clarion tones, " Occupy till I come." Is the Church of Christ in America occupying her trusts to the glory of God ? Woe, ten thousand woes to her, if she does not. And who can tell the blessing to the world the American Church can be and will be if she does worthily occupy all her God-given trusts ? She will then carry the banner of God's love to every nation and people on the earth, and people once in abject slavery of vice, immorality and superstition, will gather beneath its unfurled folds, joining the hosts of heaven, ascribing out of the depths of redeemed souls, All honor and blessing and glory and dominion and power to God the Father, God the Son, God the Holy Spirit, now and forevermore. Amen.

*Columbia, Mo.*

## VIII.

### EVOLUTION AND RELIGION.

BY REV. JOHN M. TITZEL, D.D.

**EVOLUTION AND ITS RELATION TO RELIGIOUS THOUGHT.** By Joseph Le Conte, Author of "Religion and Science," etc., and Professor of Geology and Natural History in the University of California. New York: D. Appleton & Co. 1888.

**THE BEDELL LECTURES, 1887. THE RELIGIOUS ASPECT OF EVOLUTION.** By James McCosh, D.D., LL.D., Litt. D., President of Princeton College, Author of "Method of Divine Government," "Intuitions of the Mind," etc. New York and London: G. P. Putnam's Sons. 1888.

How does Evolution affect the claims of Religion? Is it consistent with them, or does it militate against them? This is one of the burning questions of the day. That it should be so, is not at all surprising when we take into consideration the importance which has been in all ages attached to religion, and the fact that evolution is now very generally accepted in scientific circles as well nigh an established law of the universe. Instinctively men feel that there can be no conflict between truths, and that, therefore, if the teachings of evolution and those of religion are really contradictory, then the one, or the other, must be rejected as false and pernicious. At the same time it is also felt that if they are consistent one with the other, then they will be confirmatory of each other because of the unity underlying all truths. It is consequently perfectly natural that the question under consideration should cause deep anxiety on the part of the friends of religion, and that there should be great interest taken by all classes in its discussion and proper solution.

Of the books that have recently appeared on the subject, the

two whose titles are given in connection with the heading of this article, are especially deserving of attention. Both Prof. Le Conte and Dr. McCosh are well known as men whose intellectual attainments and scientific knowledge eminently fit them to discuss the subject and present their views for the instruction of others. It is also in their favor, that they both are believers, not only in the truths of religion but of evolution also. Of these admirable treatises that of Prof. Le Conte is the larger, and, in some respects, for the reader who would fully acquaint himself with the subject, the most satisfactory, as it clearly defines what is meant by evolution, and very fully presents the evidence in its favor, as well as considers its religious bearings. In the present paper it will, therefore, be more especially made the basis of discussion. Reference, however, will also be made to the work of Dr. McCosh, whose views in regard to the subject, in the opinion of the present writer, are the more nearly correct of the two.

Evolution, Prof. Le Conte, in the first part of his book, very tersely defines as "(1) continuous *progressive change*, (2) *according to certain laws*, (3) and by means of *resident forces*." He gives the following as the laws of change: "a. The law of differentiation; b. The law of progress of the whole; c. The law of cyclical movement." By "resident forces" he means "*natural forces* as distinguished from supernatural." He gives, as a type of evolution, the development of an egg, and maintains that evolution as a process is not confined to one thing, the egg, nor as a doctrine to one department of science—biology. "The process pervades the whole universe, and the doctrine concerns alike every department of science—yea every department of human thought." The law of evolution, he says, may be called "the divine process of creation," just as the law of gravitation may be called "the divine mode of sustentation." Furthermore, he informs us, "The law of gravitation expresses the universal harmonic inter-relation of *objects* co-existent in space, the law of evolution, the universal harmonic relation of *forms* successive in time. Of the divine spherul

music, the one is the chordal harmony, the other the consecutive harmony or melody. Combined they form the divine chorus which 'the morning stars sang together.'"

In the views so eloquently set forth, the great majority of scientists who accept evolution, would, no doubt, concur. There are those, however, who are versed in science and in philosophy, who, while they admit that continuous progressive change goes on in nature, and that this change is according to the laws specified, are, nevertheless, unwilling to admit that there is any proof that this change is produced wholly by resident forces in the ordinary sense of these words. To this class of persons Dr. McCosh belongs.

In the Bedell Lectures, whose full title is given above, he says: "While the law of genetic descent is universal it does not therefore follow that there is no other power involved in the genesis of our earth and the direction of its history. Every one acknowledges that gravitation has universal sway in our mundane system, but there are powers of chemical affinity, of capillary attraction, of electric and magnetic motion, also operating, which act with, or stay, or control the law of gravity: thus, magnetism will hold up a piece of metal which would otherwise fall to the ground. At this point extreme evolutionists are to be met, by showing that there are other powers which have acted with it or have limited it. I am to show that while there are universal laws of descent there are other powers necessary to the origination and continuance of the world." As powers modifying evolution he names, light, life, sensation, instinct, intelligence and morality. None of these agents, he maintains, "could have been produced by the ordinary powers of nature." With regard to these powers he further maintains, that "when they come they do not imply or require the extinction or disappearance of the previously existing powers." On the contrary they are superinduced upon them. "The new act upon the old, while the old act upon the new, and the action is always a joint action, with an abiding conservation and

a constant advance. The new and the higher take the old and the lower into themselves."

From the foregoing statements it must be evident to the earnest and unprejudiced inquirer after truth, that the nature of evolution has not yet been fully determined and agreed upon. This is still to some extent an open question, and one which it will require time and much earnest thinking, as well as careful investigation, finally to settle. As yet those who are properly classed as evolutionists and who are equally competent to form an opinion in regard to evolution, differ widely on many points pertaining to it, and especially on some points which have an important bearing on religion. And this needs to be borne in mind in the discussion of its religious aspect. Because some evolutionists hold views that are destructive of cherished faiths, it does not necessarily follow that evolution should be utterly rejected as a false and an injurious doctrine. Every form of it should be judged by itself, and only those points on which there is a general agreement should be considered as essential elements of the theory.

In the second part of his book, which makes up the greater portion of the volume, Prof. Le Conte presents the evidences of the truth of evolution. Though given in a condensed form, these evidences are very complete, and constitute the most important feature of the book. They are both general and special in their character, and all who desire to know on what kind of proof the theory of evolution is claimed by scientists to be an established law of the universe, will do well to acquaint themselves with the contents of this part of the treatise under consideration. A careful study of the facts presented can scarcely fail to convince those who calmly weigh them, that evolution is more than a mere hypothesis or baseless scientific conjecture. The proof is, indeed, conclusive, that a continual progressive change has been going on in the natural world from the beginning in far distant ages down to the present, and that this change has been according to the laws of differentiation, progress of the whole and cyclical

ent. In other words, the facts presented clearly show in every department of the phenomenal world there has been development according to fixed and uniform laws, a passage from simplicity to complexity, from an undifferentiated to a differentiated condition of things, in short, evolution as a derivation of forms from previous forms and of consciousness becoming.

While the facts presented conclusively show that there has been development according to certain laws in every sphere of the natural world, they do not prove that this development has been wholly the product of forces resident in the material world from the very beginning of its existence. Indeed, no evidence to this effect is at all presented. It is only stated that in the vegetable and animal kingdoms progressive change has taken place, and that this change can be in a measure, if not entirely, explained by the action of the forces resident in them, and from this it is inferred that the process of development is to be accounted for in the same way. But facts do not really justify this inference. A variety of various forces once existing, may, by their joint action, produce a variety of very different forms of the same general character, is perfectly accordant with reason and experience; but it is not so with the assumption that forces of a lower kind can of themselves produce those of a higher kind. Such an assumption is unquestionably in direct conflict with the law of causation known by us, according to which there can be nothing but an effect which was not potentially in the cause. Now, as there is no evidence whatever that life and intelligence are potentially resident in material atoms, so there is no proof whatever that life is the product of material forces, or intelligence the product of life, or spirituality the product of mere intelligence. On the contrary, there is every reason for believing that just as the material universe in the beginning was created by a fiat of the Almighty, so "epochal creations," to use the words of Dr. McCosh, "have been continued, not interfering with the previous work, but in the way of multiply-

ing and expanding it indefinitely." That God should, in this way, from time to time, supplement His creation is fully as consistent with His infinite power and wisdom, as that He should perfect it by a process of progressive change according to certain ordained laws.

But it may be said that if the development going on in the universe is not wholly the result of resident forces, then we cannot properly speak of it as evolution. But why not? The chick, it is admitted by all, is evolved from the egg. Yet the egg has not in itself all the forces necessary to the production of the chick. It needs to be acted on in a certain way by heat before development will take place. It is the same with seeds of all kinds. The oak is not evolved from the acorn by merely inherent forces. The acorn must be planted in the soil, and supplied with heat and moisture, else it will never develop into an oak. Moreover, the nature of the soil into which it is planted has much to do with the nature of the oak which it produces. In all forms of development, indeed, various causes combine in producing that which is evolved. There is no reason, therefore, why we should not speak of the higher forms of existence as being, in some sense, evolved from the lower, although we hold that in the production of them a new force of supernatural origin operated in connection with the forces inherent in the lower forms.

Scientists, the writer is aware, are disposed to rule out entirely the supernatural as visionary, or at least as beyond their province, and to claim that we have a scientific knowledge of things only when we can explain them by secondary causes. But, surely, it cannot be unscientific to know that secondary causes are the product of a first cause, and to recognize their first appearance as due to it. Until it is proved, therefore, that the forces of life, of intelligence, and of spirituality are the products of material forces, the view advanced concerning them as of direct supernatural origin, cannot properly be pronounced unscientific. Neither can it be said to affect in any wise the nature

f the law of evolution. This remains the same whether the forces which are controlled by it were created simultaneously, or consecutively, or even have eternally existed. "It cannot," says Professor Le Conte, "be too strongly insisted on that the act of evolution as a universal law must be kept distinct from the causes, the factors, the conditions, the processes, of evolution. The former is certain, the latter are still imperfectly understood."

We come now to the third part of Professor Le Conte's book, which he considers the more important at this time. In it he discusses the Relation of Evolution to Religious Thought. His treatment of the subject differs widely from that of Dr. McCosh. The aim of the latter is more especially to show that evolution is not inconsistent with the teachings of Scripture and the fundamental facts of Christianity, while the chief object of Prof. Le Conte is to point out what will be its effect on religious belief, and therefore on moral conduct. To our mind, this part of his work is the least satisfactory, and, for practical purposes, inferior to the lectures of Dr. McCosh; although, in its way, not without great interest. Among the subjects especially discussed in it are, the Relation of Evolution to Materialism, of God and of Man to Nature, of God to Man, and of Evolution to the problem of Evil.

That there is at present a very strong tendency towards Materialism, and that this tendency is due to the amazing achievements of modern science and the absorption of intellectual energy in the investigation of external nature and the laws of matter, Prof. Le Conte freely admits. He maintains, however, that there is no necessary connection between evolution and Materialism as is imagined by some. "There is," he says, "no difference in this respect between evolution and any other law of Nature. In evolution, it is true, the last barrier is broken down, and the whole domain of nature is now subject to law; but it is only *the last*; the march of science has been in the same direction all the time. In a word, evolution is not only not identical with materialism, but, to the deep thinker, it has

not added a feather's weight to its probability or reasonableness. Evolution is one thing and materialism quite another." Of the correctness of this assertion no one, we think, can fail to be convinced who will carefully consider the subject. With the origin of the elements and forces of the universe evolution has nothing to do. It only begins with their existence, and shows in what way they have come to be arranged in the form in which they now present themselves to us. It is not, in any true sense, a creator, but merely a constructor; or to state the case more accurately, it is simply the law according to which the matter of the universe and the forces at work in it have come to be distributed so as to make it what we now find it. In the very nature of the case, therefore, it can give no more testimony as to how matter and the forces connected with it came into existence, than the plan of a house can give as to the origin of its material and its builders. Did God create the world, or has it eternally existed? Is matter, or spirit, the original source of all things? These are questions which it leaves just where they were before it was recognized as a law of the universe. And the same, we may add, is true as regards all the fundamental questions of religion. The law of evolution gives no direct evidence either for or against the existence of God, or the immortality of the soul, or even against divine intervention for the redemption of men. There is nothing, therefore, in this law, in itself considered, that is inconsistent with the teachings of Christianity. There are evolutionists who are materialists and skeptics, but their materialism and skepticism is not a legitimate outgrowth of their faith in evolution, but of views which they associate with it, but which form no necessary part of it. And this should not be overlooked by those who would sit in judgment on the theory. Much that Darwin and Haeckel and others have written on the subject may be utterly wrong, and yet evolution be substantially a truth that in the end shall prove a source of light and knowledge in every sphere of human existence and investigation.

In the chapters of his book in which Prof. Le Conte treats of

the relation of God and man to nature, and of revelation, and the problem of evil, he deals with philosophical and theological questions, rather than with questions of evolution; and not a few of the arguments which he endeavors to draw from evolution as bearing on the points at issue, strike the present writer as far-fetched and inconclusive. In his opinion, moreover, the views advanced on all the points considered, while they emphasize some important truths, are, nevertheless, full of serious error, and would require such a reconstruction of the teachings of Christianity as would virtually make it another gospel.

As regards the relation of God to nature, we are told that "the phenomena of Nature are naught else than objectified modes of divine thought, the forces of Nature naught else than different forms of one omnipotent divine energy or will, the laws of Nature naught else than the regular modes of operation of that will, invariable because He is unchangeable." In full accordance with this, we are further told in the chapter on the relation of man to nature, that "Universal Divine energy, in a generalized condition, *unindividuated*, diffused, pervading all Nature, is what we call physical and chemical force. The same energy in higher form, individuating matter, and itself individuated, but only yet very imperfectly, is what we call the life-force of plants. The same energy, more fully individuating matter, and itself more fully individuated, but not completely, we call the *anima* of animals. This anima, or animal soul, as time went on, was individuated more and more, until it resembled and foreshadowed the spirit of man. Finally, still the same energy, completely individuated as a separate entity, and therefore self-conscious; capable of separate existence, and therefore immortal, we call the spirit of man." Consequently, it is claimed and believed that "the spirit of man was developed out of the *anima*, or conscious principle of animals, and that this, again, was developed out of the lower forms of life-force, and this, in its turn, out of the chemical and physical forces of Nature; and that at a certain stage in this gradual development, viz.: with man it *acquired* the property of immortality

precisely as it now, in the individual history of each man, at a certain stage, acquires the capacity of abstract thought." Revelation is defined as the direct influence of the spirit of man, and such revelation, it is claimed, is given to all men. "It is given to all men as conscience; in greater measure to all great and good men, as clearer perception of righteousness; in pre-eminent measure to Hebrew prophets and Christian apostles; but supremely and perfectly to Jesus alone. But there is, and in the nature of things there can be, *no test of truth but reason.*" Evil, we are informed, "has its roots in the necessary law of evolution. It is a necessary condition of all progress, and pre-eminently so of moral progress." Furthermore, it is claimed that "All we call evil, both in the material and the spiritual world, is good, so long as we hold it in subjection as servants to the spirit—and only becomes evil when we succumb. All evil consists in the dominance of the lower over the higher; all good in the rational use of the lower by the higher." The remedy for physical evil is, "Knowledge of the laws of Nature, and thereby acquisition of power over Nature;" for moral evil, "knowledge of and conformity to the *laws of the moral world.*"

No one, we think, who is thoroughly acquainted with the teachings of Scripture, and who carefully weighs the meaning of the foregoing statements can fail to feel that there is a real contradiction between the two. While Prof. Le Conte's views are in harmony with the Scriptures in emphasizing the immanency of God, and the organic character of the universe, yet they are in conflict with them in virtually denying the reality of the creation of the world by identifying it too closely with God, and in making evil a necessary condition of human development. They also seem inconsistent with the Biblical doctrine of the transcendence of God, and, contrary to the Scriptures, make the material elements of Nature substantially as divine as the spirit of man, and the Son of God substantially no more divine than the children of men. Moreover, they leave no proper room for any real action of secondary causes, destroy the true character of sin, and exclude the idea of a true incarnation

and atonement. In a word, these views are throughout more or less tinged with pantheism, although their author labors hard so to explain them as to free them from this charge.

But though we hold that Prof. Le Conte has fallen into serious errors in the latter chapters of his book, we do not believe that these errors are the necessary result of applying the facts of evolution to the explaining of the great problems treated of in those chapters. They are rather, we are convinced, the joint product of a pantheistic philosophy which is much older than the doctrine of evolution in its present form, and of the assumption that evolution is effected wholly by forces resident in matter from the beginning, which assumption has really no more to do with the truth of the law of evolution than with that of gravitation. The errors referred to, therefore, do not disprove the truth of evolution, but only show that scientists as well as metaphysicians and theologians are not infallible.

That the universe is a grand and wonderful creation, whose parts are closely related and bound together; that it is governed according to fixed and invariable laws; that there is a remarkable correspondence between the laws of its various spheres of existence, and that scientists have succeeded in discovering and making known the general nature of its onward movements and developments, we hold to be facts concerning which there ought to be no reasonable doubt. That the law of evolution has as yet been clearly and fully defined at all points we do not believe; but we do believe that, when it is once fully determined and understood, it will be found to be in perfect harmony with the teachings of God's Word, and truly helpful to the proper understanding of them. A real and lasting conflict between the two we consider impossible, as we are fully convinced that both have proceeded from God, and that He cannot contradict Himself.

## IX.

### NOTICES OF NEW BOOKS.

- KANT'S CRITIQUE OF PURE REASON**, by Prof. G. S. Morris, Ph.D.  
**SCHELLING'S TRANSCENDENTAL IDEALISM**, by Prof. John Watson, LL. D.  
F. R. S. C.  
**FICHTE'S SCIENCE OF KNOWLEDGE**, by Prof. C. C. Everett, D. D.  
**HEGEL'S AESTHETICS**, by Prof. J. S. Kedney, S. T. D.  
**HEGEL'S PHILOSOPHY OF HISTORY AND OF THE STATE**, by Prof. G. S. Morris,  
Ph.D.  
**KANT'S ETHICS**, by President Noah Porter, D. D., Ph.D.  
**LEIBNIZ'S HUMAN UNDERSTANDING**, by Prof. John Dewey, Ph.D.

These volumes form part of a series of "German Philosophical Classics," issued by S. C. Griggs & Co., Chicago, which, when completed, will comprise ten or twelve volumes. The importance of this publication cannot well be over-estimated. We rejoice to see that there is in this country a growing interest in philosophy, the study of which will be greatly promoted by thus rendering accessible to the English-speaking public the rich stores of truth contained in German philosophic thought. That marvelous intellectual movement, from Kant through Fichte and Schelling to Hegel, is unparalleled in history for depth of thought, comprehensiveness of scope, and breadth of influence; and it is this movement which has made itself so profoundly felt in the whole sphere of modern life, that is set before us, in clear, intelligible form, by this praiseworthy undertaking. The design is admirable. It consists in giving a critical exposition of the great masterpieces of the German philosophers, beginning with the many-sided genius, Leibniz, Kant's predecessor, and coming down to Hegel, in whom the grand movement culminated. The English mind, even with a competent knowledge of German, finds the originals difficult reading at the best, not only because the thought is abstruse, but more especially because the style is awkward and the terminology strange. Translations of Kant, Schelling and Hegel are almost valueless, except to one who is familiar with the German, and is, at the same time, a trained student in philosophy. The recognition of these facts has led to the present undertaking, which aims to give, not a mere translation of the best of the German philosophic classics, but a critical reproduction of them in modes of thought intelligible to English scholars. The work has thus far been successfully accom-

plished under the editorial supervision of Professor Morris, who has shown much wisdom in the selection of his associates. Like himself, all of them are scholars of philosophic culture, with full mastery of the works they undertake to expound. Interpretation so concise, so clear, and so true to the author we rarely find. We most heartily commend these volumes to all who feel even a moderate degree of interest in philosophy, and we do so the more readily, as each volume can be had at the small outlay of \$1.25.

**THE KALEVALA.** Translated into English verse, by Dr. J. M. Crawford. In two volumes, small octavo, cloth, gilt top, \$2.00; half morocco, \$2.50. John B. Alden, publisher, New York, 1888.

At last we have a complete English version of the great national epic of the Finns, which, according to Max Müller, "will claim its place as the fifth national epic of the world, side by side with the Ionian songs, with the *Mahábhārata*, the *Shahnámeh*, and the *Nibelunge*." The Finns are an interesting people living in the northwestern part of Russia. They speak a language which so competent an authority as Rask has pronounced the most sonorous and harmonious of tongues, and possess a rich and varied native literature, of which *Kalevala* is the chief monument. This celebrated epic had its birth in the period before the conversion of the people to Christianity about the middle of the twelfth century, and was preserved orally, in fragments, until the year 1822, when Topelius published a collection of its scattered songs which he gathered from the mouths of renowned Finnish minstrels. It was not, however, until 1849 that the poem, in complete form and systematically arranged, was given to the world by a Finnish scholar, Dr. Lönnrot, who spent years of unwearied labor in rescuing from oblivion these fifty runes of 22,793 verses. It at once attracted the attention of European scholars. It has been translated into Swedish, French, German and Hungarian. A small part of it was rendered into English by Professor John A. Porter, of Yale College, who died, however, before he finished the task he had set himself to do. That unfinished task has been taken up and completed by Dr. Crawford, of Cincinnati, whose version seems to possess great merit and is certainly very readable. Apart from its poetic excellence, *Kalevala* has strong attraction for the scholar. The student of mythology and comparative religion finds in it a rich and only partially worked mine. The philologist will go to its pages for facts to prove, or else to disprove, the theory lately propounded, that the primitive home of the Aryans was not Central Asia, but Northern Europe, and that the Aryans trace their ancestry back to the Finns. There is another thing that lends interest for the literary student to *Kalevala*, and that is the relation existing between it and *Hiawatha*. It may not be known to some of our younger readers, that when Longfellow's poem first

appeared, Professor T. C. Porter, then of Franklin and Marshall College, called the attention of the public in the columns of the *National Intelligencer* to the similarity which it bore to *Kalevala*, and expressed the opinion that Longfellow had transferred the form, metre, spirit, and some of the most striking incidents of the latter poem to the North American Indians; so that *Hiawatha* was not so much a creation, as an imitation. Somewhat later he reiterated this opinion in an article published in the *Mercersburg Quarterly Review*, April, 1856, which Mr. Alden has republished in *Literature*, August 25, 1888. It was a serious charge that was thus brought against our most eminent American poet—a charge which led to much controversy at the time, to which Mr. Longfellow never made answer, but which, thanks to this complete translation of *Kalevala*, every scholar is now in a position to examine for himself. The translator has a learned preface in which he gives an account of the Finns, their home, language, mythology and poetry, especially of *Kalevala*. The book, which is gotten up by the publisher in admirable style, and yet at a wonderfully low price, is one that should be in the hands of every one who makes any pretension to scholarship.

**CHRISTIAN ARCHÆOLOGY.** By Charles W. Bennett, D.D., Professor of Historical Theology in Garrett Biblical Institute, Evanston, Illinois. With an Introductory Notice by Dr. Ferdinand Piper, Professor of Church History and Christian Archæology in the University of Berlin. New York: Phillips & Hunt, Cincinnati: Cranston & Stowe. 1888. Price, \$3.50.

This volume which is an octavo of nearly six hundred pages, forms a part of the "Library of Biblical and Theological Literature," edited by George R. Crooks, D.D., and John F. Hurst, D.D. It is, like the three volumes of the same library which have preceded it, a book of superior merit and highly deserving a place in every minister's library. The subject of which it treats, moreover, makes it a book of unusual interest and value to all who would thoroughly acquaint themselves with the character of early Christianity.

The contents of the work are divided into four books, which treat respectively, of the Archæology of Christian Art, of the Constitution and Government of the Christian Church, of Christian Worship and Rites, and of Christian Life. The subjects more especially examined and considered in the various parts are: In book first, the geography and chronology of Christian Art monuments, the relation of Christianity to Art during the first six centuries, the Symbolism of Christian Art, and early Christian Painting, Mosaics, Sculpture, Architecture, Epigraphy, Poetry, Hymnology and Music; in book second, the Christian Church in its idea and origin, the composition and officers of the Apostolic Church, the Constitution, offices, and officers of the post Apostolic

Church, the authority of Synods and Councils, and Church discipline; in book third, the idea, subjects, and mode of baptism, the idea and mode of celebration of the Lord's Supper, early Christian worship and liturgies, the Lord's day, Easter, and other festivals; in book fourth, the Christian family, the Church and Slavery, relation of the early Church to civil and military life, the charities of the early Church, its relations to education and general culture, and its care for the dead. The treatment of these various subjects is throughout scholarly and very satisfactory. At the close of the volume there are given as addenda, a Glossary of Terms, a list of Italian Churches and Catacombs, with English names, a translation of Inscriptions, the Literature of Christian Archaeology, and a general index.

Besides the letter press there are also two maps showing the chief centres of Christian monuments and other important objects, ten full page plates, and one hundred and forty eight illustrations, all of which add to the value and interest of the volume. On the subject of which it treats we know of no better work in the English language.

**MAN A REVELATION OF GOD.** By Rev. G. E. Ackerman, A.M., M.D., D.D., Author of "Researches in Philosophy;" Member of the American Institute of Christian Philosophy; Associate in the Philosophical Society of Great Britain, etc., etc., New York: Phillips & Hunt, Cincinnati: Cranston & Stowe. 1888. Price, \$1.50.

This volume, the author informs us in his preface, was written with the earnest desire to help the honest doubter over his difficulties. Its special aim is to show that man in himself gives conclusive evidences that there is a God. He is a revelation of God, it is more or less forcibly argued, in his origin, in his physical structure, in his speech, in his mental characteristics, in his will and moral nature, in his achievements, in his aspirations, and in his regeneration and adoption. The work is well written and gives evidence of extensive reading on the part of its author. Though not by any means a remarkably strong book, it may yet be read with profit, and in many cases may successfully accomplish the purpose in view in its preparation.

**AN OUTLINE HISTORY OF GREECE.** By John H. Vincent, and James R. Joy. New York: Chautauqua Press, C. L. S. C. Department. 1888. Price 50 cts.

This is an admirable little volume. In a condensed yet exceedingly interesting and attractive form it presents, the leading facts in the history of that marvellous people that gave to the world a Homer, a Socrates, a Plato, and an Aristotle. Those who have not time to read the larger histories of Greece, or who would refresh their memories in reference to what they may have read in the past, will find this book admirably suited to their wants. In it there is truly *multum in parvo*, both in the way of information and of entertainment.

**HOW TO JUDGE OF A PICTURE.** Familiar Talks in the Gallery with the English Lovers of Art. By John C. Van Dyke, Author of "Principles of Art," "Banks and How to Use Them," etc. Chautauque Press. New York: Phillips & Hunt. Cincinnati: Croston & Stowe. 1888. Price, 75 cents.

This is a small volume of one hundred and sixty-eight pages, but not on this account of little value. The purpose for which it has been prepared is to point out some general rules of art which may be practically applied in judging of the character of pictures. It will therefore be found specially serviceable to those who delight in visiting art galleries or who may have occasion to purchase pictures for the adornment of their homes. But not only such persons, but all who would increase their sources of pleasure and knowledge will do well to acquaint themselves with the contents of its carefully prepared pages. It is truly to be regretted that, as a general thing, so little attention is paid to the study of the principles of art, and that consequently there should be so many persons well informed in other respects who are in constant danger of rendering themselves ridiculous by taking a very ordinary painting for a master-piece of art.

**THE PEOPLE'S BIBLE: Discourses upon Holy Scripture.** By Joseph Parker, D.D., Minister of the City Temple, Holborn Viaduct, London; Author of "Ecce Homo," "The Parables," etc. Vol. VIII. 1 Kings xv.—1 Chronicles ix. New York: Funk & Wagnalls, 18 and 20 Astor Place. 1888. Price, \$1.50.

The peculiar characteristics of this work have heretofore been noticed in this REVIEW. It is therefore only necessary to say, that, though the different volumes are rapidly following each other, there is no falling off in the brilliancy and power of the discourses of which they are composed. In some respects, the present volume is even more interesting than those that have preceded it. Purchasers of the earlier volumes will, of course, desire this also.

**BIBLICAL COMMENTARY ON THE PSALMS.** By Franz Delitzsch, D.D., Doctor and Professor of Theology in the University of Leipzig. From the latest Edition specially Revised by the Author. In Three Volumes. Vol. II. Translated by the Rev. David Eaton, M.A. New York: Funk & Wagnalls, 18 and 20 Astor Place. Price, \$2.00.

We called attention to the character of this Commentary in the July number of this REVIEW. An examination of the present volume only confirms us in the favorable opinion then expressed. About the excellency of the work there can be no question. Messrs. Funk and Wagnalls certainly deserve the thanks of all Bible students for the admirable form in which they are giving this valuable Commentary to the English-speaking public. The clear print and the convenient size of the volumes make it a delight to consult them with reference to the meaning of the utterances of the sweet singers of Israel.

HOME BALLADS AND METRICAL VERSIONS. By Joseph Henry Dubbs, D.D.  
Philadelphia: Charles G. Fisher, 907 Arch St. 1888. Price, 75 cents.

We have read this little volume through with much pleasure. It shows that its author is possessed of true poetic talent. The ballads are charmingly touching, and the metrical versions admirable. We would heartily commend the volume to all our readers as worthy of their attention. Its delightful verses can scarcely fail to be to those who become acquainted with them "a thing of beauty" and "a joy forever."



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*EDITORS:*

**THOMAS G. APPLE, D. D.,**  
*Professor in the Theological Seminary, Lancaster Pa.*

**JOHN M. TITZEL, D. D.,**  
*Lancaster, Pa.*

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